

COPY



April 29, 1931

Rev. F. Ernest Johnson, D.D.,
105 East 22nd Street,
New York City.

My dear Dr. Johnson,

I have just had a long talk with Dr. Frank Mason North regarding the Motion Pictures Report and we have opened our hearts very fully to one another, and I have tried to tell him all that I said to you in our various meetings and in my letters. I am glad that he is going to have a full and unhurried talk with you on Friday.

He says that his impression is that the action taken by the Administrative Committee was the reference of our Sub-Committee's Report back to the Committee with instructions to bring the matter forward at a later meeting of the Administrative Committee to be called specially if our Sub-Committee thought best. I did not gather from my telephone conversation with you that this was the form of the Administrative Committee's action and, inasmuch as I judge you and Dr. Cavert were not there at the time, it is possible that the records of the meeting may be different from Dr. North's understanding.

If the matter was not referred back to our Sub-Committee, then I would understand that our Committee is relieved of further consideration of the question, and that the Administrative Committee itself will handle the matter either at the next regular meeting or at a special meeting if the officers of the Administrative Committee were instructed to call such a meeting.

If, however, the matter was referred back to our Sub-Committee, then, certainly, the Committee should meet and in that case it seems to me we will need adequate time and should meet not alone but with Bishop McConnell, as President of the Council, and Dr. William Adams Brown, as Chairman of the Research Department, and yourself. If this is the situation will you please see when you could get our Sub-Committee together with yourself and Bishop McConnell and Dr. Brown? Personally I should like to have Dr. North present also.

I gather from Dr. North that Governor Milliken may still feel that he should be heard by some sub-committee instead of appearing before the Administrative Committee and if our Committee is to have a meeting with Bishop McConnell, Dr. Brown and yourself present, would it not be well to let Governor Milliken know about this and say that if he would care to make any statement this group would be very glad to hear it? This may be a little irregular, but we certainly want to do the right and courteous and Christian thing. I should think we could do this without asking Dr. Macfarland and Mrs. Emrich and Mr. Andrews. They have not expressed any desire to come, and there would seem to be reasons differentiating them from Governor Milliken.

Dr. F. E. Johnson

4/29/31

If our Sub-Committee is out of the picture altogether, then I should think it would be most desirable if you and Dr. North and Bishop McConnell and Dr. Brown could go over the matter together before it comes before the Administrative Committee.

As to the date of the meeting, I do not myself see why there should be any haste. I should think it would be best to wait until the regular meeting of the Administrative Committee on May 22nd when a much better attendance could be hoped for than at any special meeting.

I am venturing to send a copy of this letter to Bishop McConnell, Dr. North, Dr. Brown and Dr. Cavert.

With kind regards,

Very cordially yours,

RES:C.

Samuel McCreavert

~~Copy~~

To: Dr. Speer
1931

G. Speer
FILING DEPT
JUN 5 1931
SECRETARIES

May twenty-sixth
1931

Dear Dr. Stevenson:

With regard to your letter of May 23, in which you comment on Mr. Clinchy's "breaking out again," let me explain that the article in the B'nai B'rith Magazine to which Dr. Speer referred was written at the same time as Mr. Clinchy's newspaper statement and appeared in the B'nai Brith Magazine for February. I should like to add, also, for your confidential information, that, after the discussion of the matter in the meeting of the Federal Council's Committee on Policy, I told Mr. Clinchy that it would be quite impossible for anyone to continue in an executive position in the Federal Council who found himself opposing the missionary program of the Church, and he definitely assured me that he would keep within the limits thus indicated. It is quite in order, of course, for the Committee on Policy to go further than this in discussing the matter with Mr. Clinchy, if this seems to it to be called for. I have simply wanted to let you know how the matter now stands.

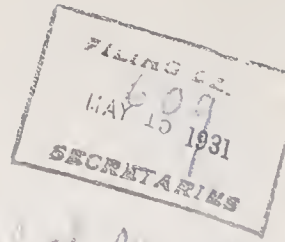
Very sincerely yours,

SAMUEL MCCREAVERT
General Secretary

Dr. J. Ross Stevenson
Princeton Theological Seminary
Princeton, N. J.

SMC AS

May 13, 1931



Jesus Council of Churches

Rev. S. M. Cavert,
105 East 22nd Street
New York City

My dear Mr. Cavert:

I have just read the Minutes of the Administrative Committee meeting on April 24th and notice an error on page 5 in the "Report of our Sub-committee." The words "publishing it" in the thirteenth line from the bottom of page 5, should be "Policy." Our second recommendation was that the Committee on Policy should be requested to consider, etc. Will you please see that this correction is made?

Thank you for your letter of May 9th with regard to Dr. Langdale's understanding as to the action of the Administrative Committee.

Very cordially yours,

RES:B

Dictated by Dr. Speer
Signed in his absence.

FILING DEPT
JUN 16 1931
SECRETARIES

June 4, 1931

Rev. S. M. Cavert
105 East 22nd Street
New York City

My dear Mr. Cavert:

I sent you this morning a copy of the General Assembly Daily News with a marked passage, showing the actions that were taken by the General Assembly with regard to relationships to the Federal Council. It was a very trying time. I do not want to go through any more experiences like this one and this is the third time too that I have had to share in such an experience in our General Assembly with regard to its relationship to the Federal Council. We must find a way to improve our technique so that we will not be involved in these repeated misunderstandings, and we must find a way also to render positively to the constituent denominations the service that they want, otherwise they will be still more impatient with us in the future if we continue to lay our chief emphasis on service which they do not want. I see that we have lost now the Southern Presbyterians, at least for the time, and that our Lutheran friends are all stirred, and as you know, we had more difficulty probably than we have ever had over the question in our own Assembly and in the United Presbyterian Assembly.

I enclose herewith a copy of a letter which I have written to Dr. Goodell in answer to an invitation to the conference of the Evangelistic Commission.

I tremble to think of what would have happened in our General Assembly if anybody had produced Mr. Clinchy's article from the Jewish Monthly, which he signed as an official of the Federal Council and which contained views that our General Assembly would not have tolerated for one moment.

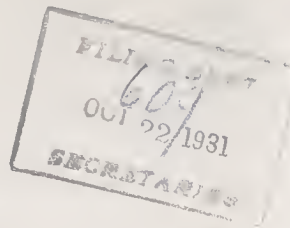
We must amend our methods and our technique and we must find a way to re-appoint our emphases or we shall not be able to hold the denominations in line. Knowing the temper of the Assembly we did the best we could with the memorandum which Dr. Kerr presented from the General Council, but I don't want to have to go through the misery of a struggle like this again.

I shall be interested to hear from you some time about the discussions in the Southern Assembly and the grounds on which the Southern Assembly withdrew. I trust the Baptists will stay with us and the United Presbyterians and not take the course of the Southern Assembly.

With warm regard,

Very cordially yours,

RES:B



October 21, 1931

Admission Council

Rev. F. Ernest Johnson, D.D.
105 East 22nd Street
New York City

My dear Dr. Johnson:

I am sorry that it is not possible to send you any full reply to your inquiry with regard to the policy of missionary and philanthropic organizations in the matter of the receipt of honoraria by their officers. I wrote a long letter on this subject some time ago in reply to a similar inquiry, but have not been able to locate it as yet in our filing department. If I can do so I shall be glad to send you a copy of it.

Meanwhile I can say briefly that our Board has never adopted any formal policy on the subject - the matter has been left to the conscience of officers of the Board. Our practice has been of course that all the time of the officers of the Board belongs to the cause with which their lives are identified and that they are not free to accept salaried or rewarded positions apart from their service with this cause.

The only case that I can remember of such continuous supplementary service in connection with our Board was the secretaryship of Dr. Ellinwood, who at the same time that he served as secretary of the Board at a salary of \$5,000 filled, with the hearty approval of the Board, a position of Professor of Comparative Religion in New York University. I do not know what his honorarium for this service was but I imagine \$1,000. or \$1,500. a year. This service was distinctly in line with the work of missionary apologetics in which Dr. Ellinwood was at that time the leader in this country, and I think the Board was only happy that he was able in this way to supplement his inadequate salary.

Several times in my connection with the Board opportunities of this sort have arisen: once especially in the offer of a chaplaincy in one of our boys' schools that would have required a majority of my Sundays. This opportunity was not accepted and I think would have been regarded by the Board, as I regarded it, as inappropriate.

In the matter of occasional honoraria for separate addresses or courses of missionary lectures in seminaries or colleges, or royalties from books, the practice of our Board hitherto has always been to regard this as personal. In all such cases of course any attendant expenses would have to be personal also and could not be chargeable to the Board.

October 21, 1931

In the case of some officers of our Board such honorari have been used to diminish travel expense accounts that would otherwise have to be met, or they have been applied to the support of missionaries or missionary work under the Board.

With regard to foreign missionaries at home on furlough, the same practice, I think, has been in general use and we have rather encouraged Churches and societies to provide modest honorari to missionary speakers to take care of the added wear and tear on clothing, etc. involved in such campaigning.

When missionaries are on the foreign field their practice falls under the Manual rule as follows:

"The missionary under salary from the Board is expected to give his time and strength to the work of Foreign Missions; under the general direction of the Mission and in accordance with the provisions of the Manual. If, with the express sanction of the Mission and the Board, he shall temporarily undertake work not under the care of the Board, any sum of money paid for such work shall be turned into the treasury of the Mission and credited to the Board, except with the approval of the Mission and the explicit consent of the Board to the contrary. Where the regular work is a source of revenue, such as medical fees, tuition, etc., the amount shall be similarly credited. This provision is not intended to cover gifts for personal use or occasional remuneration or honorari, but is intended to apply to a missionary who takes outside remunerative work for a period and of a kind which affects the work assigned by the Mission or which the Mission could otherwise assign to him."

Perhaps I should refer to another case which I remember, namely, the service which my associate Dr. Stanley White rendered many years ago as stated supply of the Presbyterian Church in Englewood, at a time when he was secretary of the Board and that Church was without a pastor. This was only a temporary service, however, and it was believed that it would not interfere with his service to the board but was helpful to it.

There is of course the associated problem which has never been clearly defined - that is as to how much of a secretary's time belongs to the Board: Does every day of the year and every hour of the day thus belong, or does he have certain time for rest and other occupation which it would be legitimate for him to use? Probably any definitive policy as to honorari would have to carry with it a definitive statement with regard to this matter also.

As I told you secretary today I could not send you any adequate reply and shall be glad if you will regard this as tentative and personal and not in any way as final and official.

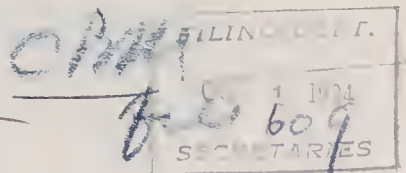
Very cordially yours,

FES:B

Dictated by Dr. Speer
Signed in his absence.

Rev. Sam'l McC. Covert

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA



OFFICE OF THE GENERAL SECRETARY
105 EAST TWENTY-SECOND STREET
NEW YORK

November twelfth
1931

My dear Dr. Ward:

I am writing to confirm some of the information about the Federal Council of the Churches of Christ in America for which you asked me in the course of personal conversation recently.

1. With regard to the question as to the "authority" which the Federal Council should be regarded as having, I think the answer is given concisely and clearly in the original constitution of the Federal Council, as ratified by the General Assembly of the Presbyterian Church in the U. S. A. and the governing bodies of the other denominations in 1906. Article 4 of this constitution says:

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

"It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

I find that some people do not know that this statement is in the fundamental constitution of the Council and I think that it would be conducive to better understanding of the spirit and significance of the Council if the constituency of the churches could be led to understand that the Council claims no authority of any sort over the constituent denominations, either in the matter of utterances or in other ways. We are ourselves trying to make this clear and giving increased attention to research studies and educational materials which will be helpful to church people in arriving at their own conclusions, rather than to pronouncements or other statements which may be regarded as claiming to speak the mind of the various denominations.

2. With reference to the question as to the point of view of the Federal Council with regard to so-called political activities and the relation of Church and State, its position seems to me to be identical with that which I understand to be held by our major Protestant denominations, such as the Presbyterian Church in the U. S. A. This means that the Federal Council from time to time studies and discusses social and international relationships in an effort to discover the mind of Christ in these areas of human life today. This, as I understand it, is thoroughly in line with what the Presbyterian General Assembly was doing when, for example, at its last meeting it adopted its statement on prohibition or its statement with regard to the refusal of citizenship to those who could not conscientiously promise to bear arms in all future wars. It seems to me not a little strange that the Federal Council is sometimes criticized for doing precisely what the highest governing bodies of the denominations have themselves done.

The Federal Council scrupulously refrains from maintaining anything that smacks of a political lobby and never allies itself in any way with any political party or uses the methods of political campaigns. Occasionally, it conveys to the proper authorities in Washington information as to positions taken by it. When this has been done, it has generally been in the form of simply sending copies of printed material such as we had prepared for discussion use in the churches. On very rare occasions, representatives of the Council have, in other years, when invited, appeared at public hearings in Washington to give information about actions taken by church organizations with regard to questions believed by them to have moral and spiritual significance. I find, however, on consulting the records, that, during the present quadrennium, beginning in 1928, no representative of the Federal Council has appeared at any congressional hearing on any subject.

3. With regard to the question as to whether the laity have proper representation upon the governing bodies of the Council, I desire to point out that this is a question which is wholly in the hands of the denominations themselves. All the members of the Council as a whole (which meets quadrennially), all the members of the Executive Committee (which meets annually) and all (except a mere handful of coopted members) of the Administrative Committee (which meets monthly) are appointed by the authorities of the respective denominations. I personally feel that it would be a very great advantage if there could be a larger number of laymen upon the governing bodies of the Federal Council. This, however, is something which can be brought about only by the action of the denominational authorities themselves. They are already entirely free to appoint laymen and, in fact, the constitution of the Council (Article 9, Section c) suggests that laymen should be included in the appointments.

4. As to whether certain modifications in the structure of the Federal Council might simplify its organization, I have a wholly open mind. As a matter of fact, this question is now receiving careful and thorough consideration in the Federal Council as a result of suggestions from several quarters. One of the influences leading to this study of the organization of the Council was the resolution adopted by the last General Assembly of the Presbyterian Church in the U. S. A., asking the General Council to consider "the whole question of the construction of the Federal Council of the Churches of Christ in America and the participation in it by the Presbyterian Church."

At a meeting of the Federal Council's Committee on Policy this fall, Dr. Lewis S. Mudge, as the head of the General Council of the Presbyterian Church, was invited to present such suggestions as might seem to him to merit consideration. At that time provision was made for a wider discussion of the question at the coming Annual Meeting of the Executive Committee of the Federal Council, to be held at the Arch Street Presbyterian Church, Philadelphia, December 2-4. On the Executive Committee of the Council, the Presbyterian representatives are as follows: President J. Ross Stevenson, Dr. Robert E. Speer, Dr. Lewis S. Mudge, Dr. Henry C. Swearingen, Dr. Joseph A. Vance and Dr. William P. Merrill. I am sure you will agree that such representatives of the Presbyterian Church as these, combined with similar representatives from the other denominations, can be trusted to give these questions of organization conscientious study and to recommend to the Quadrennial Meeting in 1932 (which alone has authority to make modifications in the constitution of the Council) any changes that may seem to be in the interest of making the Council a more effective servant of the denominations that called it into being.

With appreciation of your interest, I am

Very sincerely yours,

A handwritten signature in cursive script, reading "Samuel McCrear Cavert", with a long horizontal flourish extending to the right.

SAMUEL MC CREA CAVERT
General Secretary

Rev. C. Franklin Ward, D. D., Secretary
General Council of the Presbyterian
Church in the U. S. A.
156 Fifth Avenue
New York City

SMC AS

1731
DOMINANT CONSTRUCTIVE ACHIEVEMENTS OF THE FEDERAL COUNCIL
*

The patient building in of the denominational bodies and their agencies to the structure of the Federal Council as fast as they would permit.

The balance between Evangelism and Christian Education on the one hand and the social tasks on the other.

The steering of the movement for Federal Unity amid confusing movements, such as the Interchurch World Movement, the Philadelphia Conference and the organizations for organic unity in a way that has developed confidence and steadiness.

The securing of essential freedom during the war period without the loss of coherence.

The increasing coordination of the best leadership of the denominations.

The spirit of service as manifested by the help to European Churches, Near East Relief and many other causes from time to time.

The influence of the Federal Council in developing the world movement for unity and maintaining its contact with the Federal Council among diverting currents. (The first suggestion looking towards a world movement was in Dr. Newfarland's report in 1916)

The holding of the Movement to the constitution of the Federal Council amid efforts which might have been divisive of the religious forces.

The maintaining of unity between widely diverse departments and their staff (more unity than is sometimes found in a single denomination).

Skill in undertaking new areas of service and leadership in developing new forces within the denominations while at the same time holding them in unity of action.

Securing financial support without impairing denominational budgets and executing tasks which would have cost the churches many times as much if all were acting independently.

Helping the Churches to clear and unified thinking on great national issues which touch the moral and spiritual life of the nation.

Illustrating the value of cooperation between the interdenominational bodies composed of the boards by the patient establishment of cooperation with freedom, in association with the Home Missions Council.

The guidance of movements which might easily create division rather than unity, such as community churches and local bodies.

The development of a sense of trustfulness among diverse bodies, in place of acrimonious discussion and distrust.

Maintaining flexibility and freedom of action without the loss of essential duty.

The support of the chaplains in the Army and Navy, securing the resources which they have needed and the recognition of their work.

The wise choice of men and the faithful and unselfish support of them in their posts of work in the Federal Council: Men like Mr. Cavert, Dr. Tippy, Dr. Culick, Dr. Guild, and others.

The organization and support of the general War-time commission of the Churches.

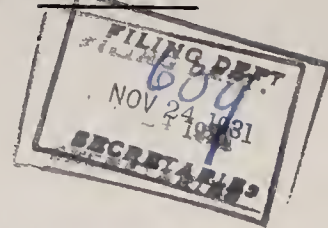
Assistance to the evangelical Churches of Europe in their closer coordination and cooperation and mutual help.

The development of friendships with many leaders in smaller denominations, giving them a sense of strength and courage and the feeling of contact with the whole evangelical fellowship.

The maintenance of an essential but most difficult equipoise between many tendencies that might have been set in opposition; such as liberal views with regard to social and economic problems as against conservative and static positions, and the maintenance of the common evangelical position as between theological extremes.

News from
The Federal Council of the Churches
of Christ in America
105 East 22nd Street
New York, N.Y.

For Release November 25



NOV 17 1931

To the Editor:

The accompanying statement is believed to have special significance in the light of present conditions in our country and in the world, and to have exceptional timeliness in connection with Universal Bible Sunday, December 6.

Samuel McGrea Cavert

The Bible and the World's Need

(A Declaration by the Administrative Committee of the Federal Council of the Churches of Christ in America)

The present state of the world, with its depression and confusion, is a summons calling us back to the Bible to learn its message, and forward with the Bible to make its message regnant in human life. More than ever in times of discouragement and perplexity we need its guidance.

In the Bible we are called to that faith in God and in the possibilities of life which is the deepest of our personal needs. We must gain its spirit of courage and trust which can sustain us in even the most anxious and troubled hours. We must lay hold afresh of its unshakable assurance that a Divine purpose of love is at the heart of the universe and gives meaning to our human struggle.

In the Bible we are called to those standards of true living on which any abiding civilization must be built. We are called to place spiritual values above material gain, to care more for inner integrity of character than for external things. In a day when insidious forces encourage a selfish disregard of law and of the welfare of the community and weaken the sense of civic honor and high citizenship we need to catch anew the intense passion of the Bible for righteousness.

In the Bible we are called to the principles on which our social and

economic structure must be built if it is most fully to serve the common good and permanently prosper. We must learn, more than we have yet learned, that we are "all members one of another." Those who are strong are to bear the burdens of the weak; those who have enough are to share in generous sympathy with those in need. If we follow the Bible, love and brotherhood and the spirit of cooperation will be made the touchstone of every aspect of organized society and no conditions will be tolerated that create an underprivileged class, exploit any group for the advantage of another or magnify profit-seeking above the motive of service.

In the Bible we are called to the new way of life for the nations, for which the world in anguish waits. It teaches us to think of the world as one, since all mankind is the one family of God, and to cultivate a spirit of invincible goodwill toward every people. Under its inspiration we dedicate ourselves to the achievement of a day when "nation shall no longer lift up sword against nation nor learn war any more."

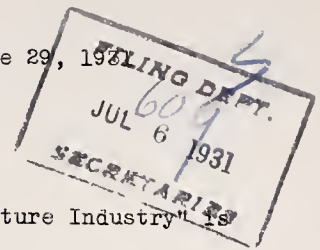
All this, and more, indispensable to any real solution of the most crucial problems of our day, we find in the Bible as the disclosure of the will of God, made supremely clear to us in its record of the life and teaching and spirit of Jesus Christ. Now, as always, the Bible is the Word of God to us, bringing the needed message of personal and social salvation.

The Administrative Committee of the Federal Council of the Churches of Christ in America therefore invites and urges men and women everywhere to use the coming observance of Universal Bible Sunday, December sixth, as an occasion for renewing and carrying forward a prayerful study of the Bible and for magnifying its significance both for our own lives and for society as a whole.

R. E. Street
Federal Council of Churches
105 East 22nd Street
New York, N. Y.

JUN 28 1931

For Release - June 29, 1931



Ans. A report entitled "The Public Relations of the Motion Picture Industry" made public today by the Department of Research and Education of the Federal Council of Churches. It is the result of more than a year's work by the department and contains an extended account of the activities of the Motion Picture Producers and Distributors of America, Inc., commonly known as the "Hays organization."

It is explained that the chief question concerning motion pictures that is agitating the minds of members of the council's constituency is whether or not cooperation with the Hays organization is warranted by the results. The character of current films, the report states, is unsatisfactory to the Protestant churches as judged by the pronouncements of official church bodies. Their present concern is how to remedy the situation.

In evaluating the work of the Hays organization, the report has two findings. The first is expressed as follows:

"That the Hays organization has entertained some laudable purposes, has set up some constructive procedures and has definite accomplishments to its credit, we think is clear. The record shows that the studio relations department has done some constructive work in hammering out standards and securing recognition of them. The development of an extensive program of cooperation with women's groups in the use of preview lists and in the arrangement of special programs is no small accomplishment.

"The record of the industry in settling disputes by arbitration is impressive. It appears also to have accomplished something noteworthy in the matter of employment conditions, through the operation of the Central Casting Corporation in Hollywood. In such undertakings there is much of social value to conserve."

The second finding concerning the Hays organization is that a lack of confidence in its program for improving standards prevents full cooperation with

it on the part of the churches and religious agencies. This lack of confidence is traced to the fact that the public has been encouraged to expect more from Mr. Hays than he has had power to accomplish, and, more definitely, to certain methods used by his organization to win approval and support for its program from influential individuals and organizations. The report criticizes especially the payment of honoraria for addresses and other services paid to former members of the Federal Council's staff, while they were still actively connected with the council, at a time when its motion picture policy was under consideration. In this connection the report says:

"The payment of an honorarium to an administrative official of a religious organization by a trade association at a time when policies are being formulated in which that association has an obvious interest invites a damaging interpretation when the facts are disclosed. And the payment of honoraria, in whatever form it may appear on the books, to a field representative of a religious organization in recognition of services rendered on the platform, when all the while the public knows nothing of such a financial arrangement, is bound, when disclosed, to undermine public confidence on both sides and to give rise to sinister inferences. As has been stated in the report, we have found no evidence that the services rendered to the industry in the cases involving the Federal Council were not conscientiously rendered. But the fact that sincere people can become involved so easily in this kind of arrangement only to find themselves presently in an impossible position, makes the practices in question all the more serious."

Such methods, the report recognizes, have often been used by other organizations, and it finds in them illustrations of the "vague and indefinite ethics of the business community." It expressly refrains from "calling in question the motives of any individual or group."

The churches as well as the industry are criticized in the report. The present situation, it says, "calls attention sharply to the lack of any adequate means of formulating and expressing the judgment of our Protestant churches so as

to register effectively either approval or disapproval of the industry, its product and its policies. There has been hitherto no comprehensive, competent agency, convincingly disinterested in both administration and program, which could supply competent and helpful criticism and guidance to the industry."

Furthermore, the report says:

"The agencies representing the community would do well to make their influence more broadly social. It is well that critics of the industry should be alert to discover and eliminate objectionable scenes and spoken lines, but this is only the negative aspect of the problem. The industry should be made to feel a demand for more socially useful pictures, for pictures that will contribute to the effort in which the churches are engaged to promote responsible citizenship, interracial understanding, industrial justice and international goodwill. The religious and social agencies are themselves at fault in becoming too much preoccupied with 'cuts' and 'eliminations.' The motion pictures cannot be made good by the use of scissors."

The report concludes by urging that the facts presented in it be studied carefully "in order that our churches and religious organizations may become a positive factor in improving standards within the motion picture industry by aiding those of its efforts which are constructive, by increasing its sense of social responsibility, and by formulating a sound judgment on the issue of public regulation."

In releasing the report the department announced that the Policy Committee of the Federal Council is now considering what steps should be taken to meet the need for action by the churches to which the report calls attention.

The full text of the conclusions follows:

"In drawing conclusions from the data presented in the foregoing, the reader should bear in mind the limitations of the study to which attention is called in the introduction. We are not attempting to answer the question, which is very properly absorbing the attention of many of our constituents, to what extent motion pictures violate the standards of decency and propriety for which the churches stand. We have not attempted to study the great mass of films that the industry is releasing to the public week by week. Nor are we venturing to pass judgment on the various proposals for public regulation of the motion picture industry. Rather, we are presenting relevant facts relating to the existing policies and procedures by which the industry is avowedly attempting to put its house in order and the methods it is using. To this end we have directed our attention chiefly to the activities of the Hays organization as representing the industry as a whole. No attempt has been made to evaluate the policies of individual companies.

"The report undertakes, first, to present a general picture of the industry and an analysis of trade practices, and secondly, to discuss in particular the ethical questions that are giving concern to patrons of the industry and to the general public. In these conclusions we shall consider chiefly the major ethical questions. We wish to make clear also that in the judgments here set down we are not calling in question the motives of any individual or group. Rather, we are trying to evaluate policies and practices from the point of view of the public welfare. We regard the present inquiry as a case study in corporate ethics.

"That the Hays organization has entertained some laudable purposes, has set up some constructive procedures and has definite accomplishments to its credit, we think is clear. The record shows that the studio relations department has done some constructive work in hammering out standards and securing recognition of them. The development of an extensive program of cooperation with women's groups in the use of preview lists and in the arrangement of special programs is no small accomplishment.

"The record of the industry in settling disputes by arbitration is impressive. It appears also to have accomplished something noteworthy in the matter of employment conditions, through the operation of the Central Casting Corporation in Hollywood. In such undertakings there is much of social value to conserve.

"But the development of a public spirited policy within the industry is a slow process and fraught with difficulties of which the organization has not informed the public. To win acceptance for social standards and ethical trade practices by the producers and to keep refractory members from 'running out' on the organization has taxed the resources of its officers, who have nevertheless sought to conceal their household problems and to put up a bold front to the public. A franker acknowledgment of difficulties and a placing of responsibility for tardiness of achievement might have gained greater public support and might also have been an effectual disciplinary measure within the organization. As matters stand critics of the industry contend that there is a disappointing disparity between 'promise and fulfilment.'

"It must be recognized that the task of introducing higher standards in motion pictures has been rendered much more difficult by the advent of sound. The relatively low standards of the vaudeville stage have long been a matter of common knowledge. Almost over night the industry found itself with a horde of undisciplined vaudeville actors and entertainers on its hands, many of them notoriously lacking in moral and aesthetic. Furthermore, the motion picture industry is confronted with the task of evolving and maintaining standards in an atmosphere created by the current interest in 'freedom,' 'self-expression,'

avoidance of 'repression,' and philistinism in art and literature. This atmosphere is constantly breathed by the patrons of a 'legitimate' stage that recognizes no standards and is hospitable to exhibitions which probably few motion picture producers would attempt to put on the screen even though they might have no personal scruples in the matter.

"With reference to block booking and blind booking, it is beyond question that this 'wholesale merchandising,' as the industry calls it, puts the exhibitor of exceptional taste and conscientiousness at a great disadvantage. If he does not know precisely what he is contracting for and if he receives undesirable pictures beyond the limit of his cancelling privilege he is powerless to maintain standards. The system is undoubtedly an obstacle to the efforts of patrons of the theatres to place responsibility for the choice of films directly upon the exhibitors.

"Yet the practical difficulty of eliminating the block booking system is doubtless great. The exhibitors themselves recognize the advantage of wholesale buying. The new contract which would allow an exhibitor to reject five per cent of the 'block' without any payment therefor should help to remedy the difficulty experienced by exhibitors who are concerned over the pressure exerted upon them to run objectionable films. However, until the doubt raised by the decision of the United States Supreme Court in the arbitration case as to the legality of a standard contract is resolved the industry hesitates to put the improved contract into effect.

"The plain fact, however, is that within the industry complaints by exhibitors against the block booking system on moral grounds are not numerous. We think the emphasis upon the technical procedure of distribution tends to distract attention from the main issue, which is to induce the industry to make better pictures and to cease making objectionable pictures. Whatever regulative measures may be desirable, there is no substitute for a more refined demand at the box office window.

"The producers point out that block booking may serve to carry exceptionally good pictures which alone would not stand the box office test. On the other hand, if this contention is valid the system may be fairly judged by the extent to which under its operation the number of superior films booked is increased.

"Much confusion still exists, apparently, as to the relation between the films themselves and the advertising by which the public is induced to go to see them. Many a picture is assumed to be salacious because of misleading advertising, some of which is an affront to decency and taste. Where this is true the industry must accept responsibility. It can be said for the producers and distributors that they are only partly accountable for advertising. Where the advertising complained of is taken from the producers' press books or consists of billboard posters furnished by the distributor-producer, the latter must bear the blame. But ultimately, the exhibitor is the advertiser. Obviously, however, with increasing consolidation, ^{of production,} distribution and exhibition, the public must look increasingly to the central organization of the industry for the development of standards and for making them effective. The results of the new advertising code will likely be an important factor in determining the attitude of the public toward the industry.

"That there is a very large amount of dissatisfaction among leaders of religious and social work with the present status of motion pictures is beyond question. The numerous resolutions by religious bodies and organizations which are cited in this report make this fact clear. The dissatisfaction is not confined to reform groups or agencies. It is felt by many who are by no means illiberal in their social outlook or 'puritanical' in their ideals. On the other

hand, those who complain that the critics of the industry often overlook its better products in making their appraisal and that they tend to put forward more rigid standards than the public can be induced to support undoubtedly have ground for their contention.

"The question is asked on behalf of the Hays organization why the Protestant churches have not been more responsive to its approaches and have not participated in any consistent way in its cooperative program. The principal reason, we believe, is that confidence is lacking. There is no adequate basis in confidence for full and hearty cooperation with the industry on the part of the churches, the religious press and agencies of religious and moral education.

"The prime requisite for an adequate test of cooperative measures is a clearer understanding on the part of socially minded people of the function of the Hays organization as the producers and distributors themselves understand it. The frequent reference to Mr. Hays as a 'czar' of the industry is misleading. We find no ground for such a claim to power on his behalf, yet the circumstances of the creation of Mr. Hays' office were such as to encourage it, and Mr. Hays' assurances that the industry 'stands at attention' to do the will of disinterested public groups, suggest some extraordinary power on his part. Thus, it has come about that critics of the industry have tended to draw one of two inferences: either the organization is impotent to do what Mr. Hays and his associates would like to accomplish or it is a 'smoke-screen' to deceive the public and to cover purposes of a narrowly selfish character.

"The fact seems to be that the producers and distributors never intended to delegate to Mr. Hays arbitrary power but that they have looked to him and to his organization to negotiate, so to speak, with an insistent public opinion in a way to accommodate the industry to inevitable changes in standards with the least possible loss to a group of profit-making enterprises. This is not to say that they were uninterested in standards, but they were conducting a business, and they probably acted in accord with prevailing policies among business enterprises. We believe that a full understanding of his limited powers and of the difficulties that have constantly attended the efforts of his organization in the field of standards would have done much to simplify the task of Mr. Hays and to allay suspicion concerning his organization.

"But some of the methods employed by the Hays organization, discussed in the text of this report, in winning approval for the industry and support for its program raise serious questions. They have contributed much to the attitude of questioning and suspicion to which we have referred. It is not sufficient that plausible reasons may be assigned for the relationships assumed and maintained. The fact that persons responsibly placed who received honoraria from the industry for varied services may be presumed in every case to have rendered only services which the recipient thought warranted, does not avail as a justification.

"To be sure, these methods are not uncommon. They were made familiar to the American public through the investigation of the public utilities propaganda three years ago. It may even be argued that the chief significance of the facts here disclosed is in calling attention to the vague and indefinite ethics of the business community. But an organization that is avowedly attempting to improve the moral standards of its members and is inviting the public to render whole-hearted cooperation in this effort must use methods that are above suspicion. The payment of an honorarium to an administrative official of a religious organization by a trade association at a time when policies are being formulated in which that association has an obvious interest invites a damaging interpretation when the facts are disclosed. And the payment of honoraria, in whatever form it may appear on the books, to a field representative of a religious organization in recognition of

services rendered on the platform, when all the while the public knows nothing of such a financial arrangement, is bound, when disclosed, to undermine public confidence on both sides and to give rise to sinister inferences. As has been stated in the report, we have found no evidence that the services rendered to the industry in the cases involving the Federal Council were not conscientiously rendered. But the fact that sincere people can become involved so easily in this kind of arrangement only to find themselves presently in an impossible position, makes the practices in question all the more serious.

"It should be clearly understood that the question here raised is not one of acceptance of extra-salary compensation per se. The latter question is one which we think every religious, social and educational organization would do well to study, and upon which a well thought out policy for the guidance of its staff is an ethical asset. But, in the present instance, the judgment we have expressed rests upon the particular circumstances described.

"It is probably safe to say that the public -- at least, the church constituency -- will welcome a greater willingness on the part of the Hays organization to let its achievements stand on their merits and to give less of its time and resources to the 'cultivation' of persons of influence.

"The opinion is widespread that the motion picture industry should be regulated in the public interest. Whatever may be the issue of efforts now being made to establish public regulation of the industry -- and the scope of this study has not been such as to warrant a recommendation on that point -- it must be patent that voluntary cooperative efforts toward social betterment, wisely conceived and well directed, are capable of accomplishing something which the imposition of force can never accomplish. Experience with the regulation of business and industry points to the desirability of promoting self regulation to the utmost. It is thus that the ethics of group relationships are evolved.

"But there has been no adequate test of the procedures set up by the Hays organization to improve standards because the essential basis -- confidence -- has been lacking. The discontinuance of the Committee on Public Relations, as this report shows, was accompanied by, if it did not result directly from, defections on the part of important and representative members who were concerned about policies. If the Hays organization is going to serve either the industry or the public in an acceptable way it must keep the public more fully advised of its purposes, methods and problems. Only frank and ingenuous statements must be made as to the organization's purposes and accomplishments. It is not sufficient that policies and procedures be honest in purpose: they must be convincingly honest in execution.

"If a new basis in confidence can be established the industry will be entitled to a more cooperative attitude on the part of those who are now its critics. Much of the criticism up to this time, however well inspired, has been uninformed upon many important practical aspects of the problem and so exclusively negative in character that irritation on the part of the industry and bafflement on the part of interested citizens have resulted. The situation has indeed called for crusading -- and the present study is perhaps among the results of such crusading -- but the need of the present hour is the formulation of a constructive policy. The complaint of the industry that Protestant groups and agencies have in large measure been unresponsive to its request for cooperation cannot be wholly dismissed on the ground that confidence in the industry is lacking. It calls attention sharply to the lack of any adequate means of formulating and expressing the judgment of our Protestant churches so as to register effectively either approval or disapproval of the industry, its product and its policies. There has been hitherto no comprehen-

sive, competent agency, convincingly disinterested in both administration and program, which could supply competent and helpful criticism and guidance to the industry.

"Unrelated, sporadic criticisms and advices will help the industry little in the task of building standards and making them effective. If measures of public regulation are needed some representative agency should be charged with the duty of thinking through the measures proposed and recording a judgment concerning them. On the other hand, to the extent that cooperation with the industry in measures of self-regulation promises results, such an agency is equally needful in order that cooperative measures may be devised and executed in responsible fashion.

"The agencies representing the community would do well to make their influence more broadly social. It is well that critics of the industry should be alert to discover and eliminate objectionable scenes and spoken lines, but this is only the negative ^{aspect} of the problem. The industry should be made to feel a demand for more socially useful pictures, for pictures that will contribute to the effort in which the churches are engaged to promote responsible citizenship, interracial understanding, industrial justice and international goodwill. The religious and social agencies are themselves at fault in becoming too much preoccupied with 'cuts' and 'eliminations.' The motion pictures cannot be made good by the use of scissors.

"We urge that the facts recorded in this report be made the subject of careful study in order that our churches and religious organizations may become a positive factor in improving standards within the motion picture industry by aiding those of its efforts which are constructive, by increasing its sense of social responsibility, and by formulating a sound judgment on the issue of public regulation. As a great agency both of instruction and entertainment the motion picture must become the purveyor of all that is best and richest in our culture and the ally of the uplifting and refining forces of community life."

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

FILING DEPT
AUG 8 1929
SECRETARIES

Northern Baptist Convention
National Baptist Convention
Free Baptist Churches
Christian Church
Churches of God in N. A.
(General Eldership)
Congregational Churches
Disciples of Christ

Evangelical Church
Evangelical Synod of N. A.
Friends
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America

Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
Protestant Episcopal Church
National Council of the (Cooperating Agency)

Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Churches
United Brethren Church
United Presbyterian Church
United Lutheran Church
(Consultative Body)

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone: Gramercy 3475

July 29, 1929

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Dr. Robert E. Speer
156 Fifth Avenue
New York, N. Y.

My dear Dr. Speer:

I enclose herewith a copy of a letter received on Saturday from Admiral Robison under date of July 25.

Dr. Macfarland has requested me to send you a copy of this for your judgment and reaction.

No publicity is to be given this letter until the form of action is decided.

Dr. Macfarland also requests that you let him know on what dates between August 15 and 23, inclusively, you will be able to attend a luncheon conference to consider the matter.

I enclose herewith a postcard and shall much appreciate your checking on it those dates which will be agreeable for you to attend such a meeting.

I also enclose for your information a copy of the original letter which was sent to Admiral Robison on June 22.

Sincerely yours,

Caroline W. Chase

Caroline W. Chase
Secretary
Federal Council of Churches

CWC AB

COPY

FILING DEPT

AUG 8 1929

SECRETARIES

President
S. S. Robison,
Rear Admiral, U.S.N.

UNITED STATES NAVAL INSTITUTE

Vice President
W. H. Standley
Rear Admiral, U.S.N.

Annapolis, Maryland, U.S.A.

25 July, 1929

Secretary Treasurer
R.C. MacFall
Captain, U.S.N.

The Administrative Committee of
The Federal Council of the
Churches of Christ in America,
612 United Charities Building,
105 East 22nd Street,
New York City, N. Y.

Dear Sirs:

I acknowledge receipt of two letters of your general secretary dated July 9th and 10th, respectively, and the receipt about July 10th of your signed letter dated June 22, 1929. The cause of the long delay between the date and the receipt of the letter you already know.

To clear the ground for the consideration of your letter:- the President of the United States is elected to execute laws, to conduct foreign affairs and to keep Congress informed of the state of the Union. Your mandates are self-imposed. As a member of your Washington committee, your general secretary has no doubt informed you that President Coolidge was especially strict in not permitting any of his subordinates in the Government departments to recommend any action by Congress to which he, the President, had not given prior approval.

With reference to the subject matter of your letter, the Navy building program which you opposed was approved by the President (see House Document No. 32, December, 1927). The fact that your president at that time was Dr. S. Parkes Cadman, an Englishman, places you on the defensive. Your action in helping to bring about the defeat of this bill was in British interest. This was pointed out by the Chairman of the House Naval Committee to Dr. L. V. Gordon (House Document No. 266, page 1591).

You deny that you are affiliated with the National Council for the Prevention of Wars, yet you were doing the same thing at the same time and in the same place as Mr. Libby and his associates. I note that you affiliate with some bodies, cooperate with some and consult with others; perhaps you were only associated with the National Council for the Prevention of War.

You deny that the annual expenses of the Federal Council in its work for world peace is half a million dollars. You give some statistics and offer to have your books examined to verify your statements. Captain Knox said that your annual expenditures were estimated to be half a million dollars. He did not use the words "for world peace". However, he did say that "large sums of money are being spent by many powerful organizations in which foreigners play a prominent role to propagandize the country through the press, church, stage, movies, schools and colleges, the lecture platforms and virtually every agency of communication." (Dr. Cadman is now your radio minister.) "The declared object is the promotion of international good-will and of world peace by controlling the United States Government through the control of American public opinion."

You do not deny that.

You may not have allotted specifically for the purpose of defeating the naval building program any great amount from your own fund, but that does not complete the story. The amount that you caused to be spent for the purpose was much larger. You do not pay the expenses of the branch councils in other cities nor, I understand, do those who write the circular letters urging people to write or telegraph to their Congressmen and who inspire the telegrams pay the telegraph bills.

In your book "Twenty Years of Church Federation", you specifically sponsor the Church Peace Union and the World Alliance for International Friendship, ascribing their formation to the efforts of Dr. Lynch and the Reverend Charles S. Macfarland, the World Alliance being a subsidiary body of the Church Peace Union which has an income of \$100,000 a year. I do not know whether the World Alliance has any source of income other than from the funds of the Peace Union but it is certain that your own budget was not the only budget which you controlled and applied against the Navy building program, and Captain Knox's estimate of \$500,000 is much closer to the truth than your statement would indicate.

Dr. L. V. Gordon, who described himself to the House Naval Committee in February, 1928, as a native of Australia, a citizen of the United States since 1926, and associated for nine years with the Church Peace Union and the World Alliance for International Friendship, said he was the extension secretary of the Church Peace Union at a salary of \$6,000 a year. He gave the names of four prominent members of the Federal Council of Churches as among the trustees of the Church Peace Union: the Right Reverend Charles H. Brent (deceased), the

Reverend Charles S. Macfarland, Bishop James Cannon, Jr., and Dean Shailer Matthews. Dr. Gordon had just returned from making a series of speeches against the Navy building program. It appears from House Document No. 266, February, 1929, that Dr. Gordon's credentials for speaking against the Navy Bill were indefinite and that his qualifications for discussing it were practically zero. Incidentally, the Chief Justice of the Supreme Court is a trustee of the Church Peace Union and as the result of the efforts of your controlling group we have this situation: the Head of the Judicial Department of our Government, certainly without his knowledge or consent, is placed in the position of opposing the President, the Head of the Executive Department, in matters relating to the Navy.

Dr. Cadman is listed in your book as chairman of the Committee on the Interchange of Preachers and Speakers between the Churches of America, Great Britain and France, cooperating with the World Alliance for International Friendship and the Church Peace Union. The joint secretaries of the Committee are the Reverend Henry A. Atkinson and Dr. L. V. Gordon. Mr. Atkinson is or was the general secretary of the World Alliance and a trustee of the Church Peace Union. The Joint Committee includes for the Federal Council the Reverend Charles S. Macfarland, Mr. Sidney L. Gulick, Secretary of your Commission on International Justice and Goodwill, and Bishop James Cannon, Jr. Comment on the interlocking arrangements of these three bodies is needless.

Mr. Johns and his co-author, Mr. Smith, say that the World Alliance is active in its endeavor to discount patriotism and that it protested against appropriations for building the three cruisers for our Navy authorized by the Act of 1924. They further say that the Reverend Charles S. Macfarland is a member of the Executive Committee of the World Alliance and they state repeatedly that the World Alliance is affiliated with the National Council for the Prevention of War. They also state that your President, Bishop McConnell, is a member of the World Alliance and of the American Civil Liberties Union. This bears on your denial that the Federal Council is affiliated with the National Council for the Prevention of War. I knew Mr. Johns for many years as an accurate newspaper man.

Mr. Wickersham and Dr. Gulick, chairman and secretary, respectively, of your Commission on International Justice, signed a statement given out by the World Alliance, so it is assumed that they are members.

You deny that the Federal Council ever received any money from Sir Henry Lunn or from any foundation of his or from any foreign source, and this specific denial is of course accepted, but in view of your controlling connection with other funds than your own, it is pertinent to inquire whether any of Sir Henry's fund was applied directly or indirectly against our Navy building program or the British building program.

Sir Henry Lunn came to America under the auspices of the World Alliance the American branch of which you control. He announced as reported in the press that he intended to turn over all of his money except that needed for living expenses to a board of trustees of an incorporated society and that his foundation would support all movements for church unity and international peace.

Now visualize a possible situation. The World Alliance is an international body. Its funds from whatever source derived are not earmarked to be spent only in the country which contributed them. The World Alliance considers it necessary to curb the Navies of England, Japan and the United States. It perfects an organization and applies its funds to propagandize the three countries for the purpose of creating public sentiment against their naval programs attempting of course as far as possible to make the public pay for its own conversion to the World Alliance point of view. The organization in America is headed by an Englishman. The organization in England is headed either by an American or a Japanese. The organization in Japan is headed either by an American or an Englishman -- Dr. Gulick, for instance, who is an influential man in Japan although of American origin. If any one of these three organizations fails it leaves the other two in embarrassing positions. If two of them fail, as in this case (that is, if any attempt to curb their Navies was made in England and Japan as it was made in America) it leaves the third, the American organization, in the position which you now occupy, a very embarrassing one for the sponsors of the movement, embarrassing whether the head of the organization is or is not a foreigner, but doubly so when he is a native of one of the countries where the attempt failed or was not made.

Sir Henry Lunn said among other things that his message to the United States was to bring the churches into line with a united front to outlaw war. He and other British organizations may have failed to see eye to eye with you that curbing the British Navy is part of a proper scheme to outlaw war. This makes your situation none the less embarrassing.

You deny that a large proportion of the controlling group are appointees of the president, then you say the controlling group is of course the administrative committee. With reference to this please see pages 73 and 74 of Mr. Johns' book and your constitution. Might there not be a controlling group within the administrative committee, or might not the Secretarial Council contain the real controlling group, for instance, the persons or group which prepare the agenda for the consideration of the committee, many of whose members are no doubt busy men who have not the time nor the inclination to scrutinize as closely as perhaps they should the actions to which they are committed.

You state that Captain Knox's attack is directed against the Commission on International Justice and Good-Will. He does not so state. My opinion is that his attack is on the entire Federal Council as far as the Council considers it germane to its functions to hamstring the American Navy. If the commission on International Justice and Good-will considers this to be one of its functions the attack is of course against that Commission. On Page 18 of your book Dr. Cadman says: "It (the Council) exists to obey their (the churches) dictates". On the other hand, the Reverend Charles S. Macfarland says rather sharply (Pages 33 and 34) that the shoe is on the other foot:

"If the denominational bodies have not sufficiently kept in touch with its procedures it has not usually been the fault of the Federal Council. Its plans and its programs have been kept constantly before them. From time to time it has been cautioned by them and has always given such caution its most serious thought. Only once as far as I can recall has any action of the Federal Council been repudiated."

If the denominational bodies had been specifically informed that the Council considered it part of its duty to regulate the size of the United States Navy, I think repudiation would have been complete. Your program for this purpose which the Reverend Macfarland says has been kept constantly before the denominational bodies would be of more value to me and to the Naval Institute than an examination of your books. You claim to represent twenty-eight denominational bodies large and small and you inspired them by letters, telegrams, hints for sermons, etc., to oppose the Navy building program. This aroused thirty-two patriotic societies large and small, a large part of whose members belong to one or the other of the denominations whom you claim to represent, to appear before Congress to deny that you represent them (House document No. 247, February, 1928). I commend this document for your perusal.

You state in your book, page 66 and page 87, that your Information Service had been begun by the close of 1920

and that it has found a definite and continuing place for itself as a modium of information for ministers and other speakers. The Naval Institute and I would appreciate the names of the experts who furnished the information about the Navy which you broadcast in your efforts to defeat the Navy building program. That it was misrepresented is certain and undeniable. A single instance is sufficient. I quote from House Document No. 233, of February, 1928:

"Mr. Darrow. 'If I may speak now I desire to read into the record a telegram I have received concerning the proposed Naval program:

'Philadelphia Pennsylvania February 13 1928
Honorable George P. Darrow x x x x x

Rector this morning urged congregation wire or write you opposing bill for increase of Navy He was misinformed as to fact and his conclusions are consequently incorrect For one I heartily endorse bill as most effective step possible to take now toward enforcing peace.

signed John L Cox ' '

Reverend Wilson. 'That would be the attitude of most people if they thoroughly understood the proposition. They would heartily agree with the defense program of the government. You will see the misinformation that was broadcast shown in that telegram. I would say that nine tenths of these fellows are straight shooters in their preaching, but they many times lack dependable information. The thing about which they presume to talk is not understood by them.' x x x x x"

This is what you requested 75,000 pastors to do. (See page 95 of your book).

You say that the statements regarding a former president of the Federal Council, Dr. Cadman, are malicious. You further say that "his unique service was that of voicing the judgment of the churches". x x x I would be very much interested in the technique he employed in obtaining the judgment of the churches before he voiced it. In an address against military training he declared that the Reserve Officers' Training Corps was "encouraging belief in violence as the final resort in international differences". Is this the judgment of the churches? Dr. Cadman in opposition to the Navy and Army programs is certainly doing what within him lies to spike the guns of his adopted country. He certainly cannot be described as a patriotic American citizen. Dr. Cadman says that

"There is a new consciousness abroad that Protestantism has too easily surrendered to the State in the decision as to great questions. x x x x x"

Did he voice the judgment of the churches in making this statement, bearing in mind that separation of Church and State is one of the fundamental principles of our Government? I do not consider it malicious to bring these matters to public attention.

Your book states on page 149 that the Editorial Council of the Religious Press has served to bring the editors of the Religious Press into friendly fellowship. The secretary of the Council is the Reverend Samuel McCrea Cavert one of your general secretaries. Dr. Morrison, editor of the Christian Century, which I understand is one of the approved religious publications listed in your handbook, appeared before the Federal Council of Churches in session in Atlanta and asked the Council to discontinue its activities in the appointment of chaplains for the Army and Navy. He wrote that:

"No man who values freedom of opinion and speech has any business in an Army officer's uniform just as no Christian minister whose first allegiance is to Jesus Christ has any business in an Army officer's uniform".

Dr. Morrison made a trip to Russia with the Reverend Kirby Page one of the members of your Commission on International Justice and Good-will. The Reverend Kirby Page according to Mr. Johns is the formulator of the "slackers' oath". Do you disavow Mr. Page and have you removed him from the Commission of which Mr. Wickersham is president? Have you disavowed Dr. Morrison and his publication?

You state that you do not know any member of the controlling group of the Federal Council as having emigrated from England in 1891 at the age of eighteen and that you desire to know to whom reference is made among the list appended to your letter, and further that you are unable to see wherein the procedure of the person referred to is reprehensible. I think the person referred to is either the Reverend Harry F. Ward, 150 Fifth Avenue, New York City, a member of your Commission on the Church and Social Service, or Professor Harry F. Ward of the same address, a member of your Department of Research and Education. It is possible that Professor Ward and the Reverend Ward are one and the same person. Mr. Johns credits H. F. Ward with being a controlling member of the Federal Council and author of your social creed. He also gives a number of other details with reference to Mr. Ward's activities. (See pages 202 to 205 of Mr. Johns' book) Mr. Ward is listed as the chairman of the American Civil Liberties Union in which body he is associated with Mr. William Z. Foster, and they are together on the executive committee for the administration of the Garland fund, the proceeds of which have been used to an extent, large or small I do not know, to prevent military training in the United States. Mr. Foster is a communist who has lately been prominent in the press as the head of the communist party of America and who some years ago received a favorable report from an investigating committee of the Federal Council in connection with strikes in the vicinity of Pittsburgh. The American Civil Liberties Union was defined by

a Joint Legislative Committee of the State of New York as:
"a supporter of all subversive movements and its
propaganda is detrimental to the interests of the
State. It attempts not only to protect crime but
to encourage attacks upon our institutions in every
form."

Mr. Johns lists other members of the Federal Council as members of the American Civil Liberties Union and it is on record that your Washington representative, the Reverend W. L. Darby appeared before at least one Congressional committee in Washington and testified under the direction of the attorney for the American Civil Liberties Union. The Federal Council's social creed whose authorship is ascribed to Mr. Ward may be that referred to on page 230 of your book. The commission on the Church and Social Service of which Mr. Ward is a member proposes to remodel and expand the creed to include some ideas about private property and income which if adopted by your body will enable all communists to stand under your banner or conversely bring the Federal Council under the communist banner. Mr. Ward was active against our Government during the World War and is credited with great political adroitness. He may be more influential in your organization than you realize. He, like Dr. Cadman, cannot be described as a patriotic American citizen. I trust that you do see something reprehensible in Mr. Ward's actions.

You charge Captain Knox with an instance of misstatement in reference to the modified Navy bill, stating that your only specific action on that measure was to support President Coolidge as to the time limit on building. I feel that your support of President Coolidge in this respect was with the hope that if you could obtain a delay it would give you another chance to hold up appropriations. When you moved on Congress at the fall session in 1928 to finally dispose of the Navy building program you found Congress in a less compliant mood towards lobbying and propaganda than at the previous session. The credentials and qualifications of the propagandists had been the subject of inquiry and found to rest on insecure or no foundation. It was predicted and turned out to be true that you had overplayed your hand. You then urged delay for a different reason than that which animated the President.

You state that you made your campaign against the naval building program partly because Mr. Kellogg asked you to support the Paris Pact. Mr. Coolidge, under whom Mr. Kellogg served, and Mr. Wilbur did not see any conflict between the naval program and the Paris Pact, nor did Mr. Kellogg ask you to oppose the naval program. You considered yourselves better judges than they of the proper policy to pursue. I enclose for the use of your Information Service a

copy of Secretary Wilbur's talk on the bill in 1928. This information and more could have been had on request.

The policy of the Harding administration, the Coolidge administration and the Hoover administration has been parity -- a Navy second to none. In his statements before the House Naval Committee, document 266, Mr. Gordon said:

"There are a number of the members of our organization who are not sticklers for a position of parity with Great Britain in naval armament but they do like the spirit of the Washington agreement."

The Reverend Charles S. Macfarland, your general secretary, in his letter to the New York TIMES of June 13th writes:

"In my humble judgment the Navy Department should follow the lead of the State Department in the matter of large national policies."

Has your controlling group followed the President in his policy in relation to the Navy remembering that the President conducts foreign affairs and directs both the State Department and the Navy Department in all their major actions? The President and Mr. Wilbur and presumably Mr. Kellogg are good churchmen.

In one of your recent bulletins you make two statements. First, that the Council does not maintain any lobby of any kind, or lobbyist, in Washington or anywhere else. On page 151 of your book you describe the purpose of your Washington office as being:

"first, conveying to the various departments of the Government the expressed mind of the churches."

Again as in the case of Dr. Cadman, the technique of getting the churches to express their mind and also the technique of conveying it to the various departments of the Government would be a matter of great interest were it accurately described. The Board of Temperance, Prohibition and Public Morals of the Methodist Church also denies that it conducts a lobby, but Senator Copeland, speaking as a Methodist, says that he has been:

"greatly concerned over what I regard to be an improper activity, namely, the manifest efforts of this board to dictate and control legislation."

He further says "that x x x x is not a function of the Methodist Church."

"Our traditional attitude has been one of rebellion against ecclesiastical interference with the State, yet we are doing exactly what we have demanded shall not be done by the Catholics, x x x x x".

Your official bulletin goes on to state that the basis of the Council's program:

"With reference to social, industrial and international

problems is research, a thorough, sustained and dispassionate effort to secure the factual information essential to any wise application to Christian principles."

When the Council is assured that it has the facts, etc., it then takes action and makes pronouncements. In emergencies you apparently make pronouncements before you ascertain the facts as illustrated in your pronouncements on the Navy building program. I enclose an editorial from the Army and Navy Register containing the quotation from your bulletin, the editor's comments on its clarity and a letter written to Dr. Cadman by the senior Naval Chaplain in 1928, which seriously questions the propriety of the Council's attitude.

When I reached this point in my reply to your letter my attention was drawn to a report made on the Federal Council in October, 1926, by the United Lutheran Church. This report was made after two years' investigation by a body of churchmen. From the maze of the Council's activities it drew seven conclusions, every one of which except in minor respects is against the Council. Only one of these need be quoted, number six, in part:

"That the Federal Council shows strong tendencies if not clear purpose to foster and promote certain things which involve unfaithfulness and compromise in full testimony to the truth" x x x

You will understand from the foregoing why I cannot accept your denials at their face value. Consciously, or unconsciously, your action as relating to our Navy was in the interests of the British and Japanese. You have three men of British birth prominently connected with your activities and one, Dr. Gulick, who has particularly concerned himself with our relations with Japan, usually in opposition to our government.

Whether your skirts are clear of using any of Sir Henry Lunn's money or influencing its use to defeat our naval program will appear when you inform me what is done with his money since you undoubtedly know or have means of finding out through your World Alliance, and I request this information.

Your general secretary says that the reason your letter was given to the newspapers before it reached me was that Captain Knox's article had been given to the newspapers. This is not correct. Captain Knox's article was written in 1928 and was in the hands of the Naval Institute some months before publication. It was not given to the press by anybody but commented upon or partly copied by the press from the June, 1929, number of the Naval Institute's Proceedings.

Having already published your letter to me you of course have no claim to have it published again by the Naval Institute, but on receiving a letter from you relative to Sir Henry Lunn's foundation, either giving me the information requested or refusing to give it, the substance of your denials will be published with notations of the documentary evidence available to show why the majority of them cannot be given full credit.

I am sure that the great majority of the large membership of your administrative committee and of your executive committee are patriotic American citizens who can gladly take the oath of allegiance without any of the mental reservations which troubled some of your supporters. These members have been at fault in allowing the zealots to hold the reins. Many of the Council's actions as indicated by the Lutherans cannot be excused on the grounds of overzealousness.

Furnishing the churches through their pastors whom they trust with misinformation for the manufacture of church opinion cannot be too severely condemned. The Lutheran Committee said that your factual information is the result of examinations too superficial to be of value.

Inspecting your books and accepting your other offers will serve no purpose. The Lutheran Committee investigated what you did do, not what you did not do. It based its report on your actions, not on your denials. They said the Council must collapse from within or be recognized as a super-church body.

The Federal Council of the Churches of Christ in America is a body incorporated under the laws of the State of New York. I do not know what provision of the laws of that State make for the inspection of the activities of bodies incorporated under them to determine whether the corporation lives up to the purposes for which it was created, but as you desire investigation, I suggest that you submit a complete record of your activities every year to the proper authorities of the State of New York and open your files for their inspection. Should you receive a clean bill of health the Naval Institute will be pleased to publish it.

Very truly yours,

(Signed) S. S. Robison

S. S. Robison,
Rear Admiral, U. S. Navy,
President, U. S. Naval Institute.

(Release Monday, June 24, 1929)

Charles Stelzle
1 Madison Avenue
New York, N. Y.
Telephone: Ashland 1265.

Denying that British or any other foreign influence has any power whatever in governing the actions of the Federal Council of the Churches of Christ in America, and declaring that the Federal Council is constitutionally prohibited from having "affiliation" with any except church bodies, the officers of the Federal Council's Administrative Committee yesterday released a letter addressed to Rear Admiral S. S. Robison, President of the United States Naval Institute, in which reply is made to charges contained in an article in the June issue of the United States Naval Institute Proceedings, written by Captain Dudley W. Knox, a retired United States Navy officer, and the historian of the Navy.

A retraction by the officers of the United States Naval Institute is demanded or in lieu of this and in order to prove that Captain Knox has grossly misrepresented the sources of the Federal Council's budget set aside for educational peace purposes and to create friendly international relations, and that he is uninformed regarding its history, the officers of the United States Naval Institute are invited to bring their own experts to the office of the Federal Council for the purpose of examining its records.

Reference is also made to inaccuracies concerning the control of the Federal Council, particularly with regard to the power vested in its officials. It is pointed out that the Administrative Committee is selected by the denominations represented in the Federal Council, and that "the major denominational

bodies have all made pronouncements on the matters at issue, either entirely or virtually identical with those of the Federal Council."

The letter which, among others, is signed by Charles H. Tuttle, United States District Attorney, and George W. Wickersham, formerly United States Attorney General and who for several years has been Chairman of the Federal Council's Commission on International Justice and Goodwill, and active in the general work of the Council, Orrin R. Judd, Vice-President, American Exchange Irving Trust Company, New York, and Frank H. Mann, President, Union Mortgage Company, New York, is as follows:

Rear Admiral S. S. Robison, U. S. Navy,
President United States Naval Institute
Annapolis, Maryland

Dear Sir:

We desire to call to your attention an article in the United States Naval Institute Proceedings entitled "The Navy and Public Indoctrination", containing many false statements which have importance because of the fact that they appear in a document which represents a body located at Naval Headquarters and completely governed by naval officers of the highest rank, in active service, who we believe should hold themselves accountable. We are indeed informed by a message from the office of the United States Naval Institute that all such articles are approved by a "Board of Control."

The sum and substance of these statements is that the Federal Council is under foreign control and direction and expending large sums of foreign funds for foreign interests.

The public in general recognizes these statements as coming from official sources and they were given wide publicity as coming from "an historian of the Navy Department."

Inasmuch as the message from the office of the United States Naval Institute implies doubt as to compliance with our request that our reply be printed, we should appreciate it if you should care to reinforce our

request that this statement appear in the next issue of the Proceedings.

1. There is in connection with the article in the United States Naval Institute Proceedings, a display page of an organization described as "affiliated" with the Federal Council. As a matter of fact, there is no connection between the two bodies and indeed the Federal Council has declined to enter into such relationship, since the Council is a body controlled by the churches and is constitutionally prohibited from affiliation with any except church bodies. We cite this in the interest of historical accuracy.

2. The article "estimates" the annual expense of the Federal Council at half a million dollar in its work for world peace. Accuracy could have been secured on this matter by merely consulting the audited and printed reports of the Board of Finance and the Treasurer, which we send you under another cover.

About five-sixths of the expenditure is for the work of federating churches, social service, evangelism, Christian education, Army and Navy Chaplains and similar service and the entire normal yearly budget over the period referred to in the article has been about \$300,000. The normal budget of the Commission on International Justice and Goodwill, the department conducted in the interest of peace, has averaged about \$50,000. a year over the past eight years, which is one-tenth of the amount intimated. About nine-tenths of the \$50,000. is spent on fundamental educational work and not on what is termed "propaganda." The Committee on World Friendship among Children is concerned only with constructive work looking towards moral and spiritual education for world justice and peace and is a self-supporting movement. As to the money spent on the big navy measure, it was less than one per cent of the amount stated in the article in question. The response of the churches was due to their conviction that the measure

~~The response of the churches was due to their conviction that the measure would injure the Paris Pact which Mr. Kellogg had directly and publicly asked them to support.~~

3. The Federal Council has never received any money whatever from Sir Henry Lunn, nor from any foundation of his, nor from any foreign source, nor from any organization with foreign members and has never sought or been offered such funds. The Board of Finance would doubtless decline them if offered. As to any endowment, the Federal Council has none and the total of invested funds of the Council amounts to \$65,750., giving a total revenue from that source, of about \$3,500. The phrase "according to the press" is inserted by the historian in lieu of making any proper inquiry as to the truthfulness of this random statement. Moreover, as a matter of fact, we have never seen any such statement in the press and doubt if it ever appeared. The United States Naval Institute should be requested to produce it.

4. The statement that a "large proportion" of the "controlling group" are appointees of the President of the Federal Council is untrue. The controlling group is, of course, the Administrative Committee, which meets monthly, with a large average attendance, and the President does not appoint more than fifteen out of the seventy-four, which he does in consultation with the officials of the denominations. Only one of the fifteen is connected with the Commission on International Justice and Goodwill, the department at which this attack is directed. That one is George W. Wickersham. The fifty-nine members of the Administrative Committee are officially chosen and approved by the several church bodies which they represent.

5. The article refers to one of this controlling group as having "emigrated from England in 1891 at the age of 18." We know of no such member of the Administrative Committee. We desire in the interest of historical accuracy

to know to whom reference is made among the list appended to this letter, and while we are unable to see just wherein the procedure of the person referred to is reprehensible, it is not difficult to discover the intent of this reference.

6. Serious consideration of the malicious statements regarding a former President of the Federal Council, Dr. S. Parkes Cadman, would be a work of supererogation, so far as the people of the United States are concerned. We recall that one day a year ago during the very hour of a similar attack on him, from a similar source in Washington, he happened to be the recipient of a signal honor within a short distance from the spot where the attack took place.

The Presidents of the Federal Council never have at any time attempted to speak for it except as they have reported the actions of its Administrative Committee. Dr. Cadman, while he has had the hearing and the confidence of the people of the United States to a remarkable degree, probably sought less to impose his judgment on the Administrative Committee than any other member. His unique service was that of voicing the judgment of the churches and his counsel and advice were always remarkable both for fearlessness and restraint. At any rate, we have never heard him urge, in the slightest degree, any political British case or cause.

7. There has never been any British influence whatever, in any such sense as intimated, in the formation of judgments of the Federal Council. In fact, the fraternal relations between the Federal Council and the British Churches are even less close than with those of other parts of Europe. Indeed, we can well imagine the indignation and resentment that would be aroused in what is termed the "controlling group" were any such foreign propaganda attempted. As a matter of fact, however, we cannot recall any

message, either written or spoken, that has ever come before the Federal Council on any international issue, from any British source. Indeed, the wish has at times been expressed that we knew more about British public opinion, especially among the churches. Messages of general good will have been exchanged, but there has never been the slightest interposition in matters political. Such messages as have come have been generally printed in our Annual Reports, which evidently the officers of the United States Naval Institute have never seen.

8. There is another instance of mis-statement in the reference to the modified navy bill. The only specific action voted by the Federal Council on that measure was to support President Coolidge as to the time limit on building.

There are other untrue statements and the article also abounds in false inferences, implications and insinuations.

We therefore desire through you to request the officers of the United States Naval Institute to make a proper retraction, or if they are not prepared to do so, we offer the following alternative procedures:

That they come to the office of the Treasurer of the Federal Council in company with the auditors, Messrs. Lybrand, Ross Bros. and Montgomery, and fully examine, to the last detail, including if desired the personal accounts of the executive officers, and then report if they discover in the remotest way any foreign funds. If they are not satisfied with the public accounting firm named, they may bring their own experts.

That they visit (unannounced and incognito, if they prefer) any meeting of the Administrative Committee to learn its methods of determining judgments and note the men whom the constituent denominations have selected to represent them. The Committee will, we are sure, be glad to answer any questions.

That they examine the constitution and construction of the Federal Council and as historians learn its history before they assume further to record its history.

Furthermore, inasmuch as the major denominational bodies have all made pronouncements on the matters at issue, either entirely or virtually identical with those of the Federal Council, sometimes before and sometimes after the Federal Council's action, the officers of the United States Naval Institute may wish to have the officials of these denominations offer the same privileges.

As to the remainder of the article, while we have no occasion to deal with it, we are startled by its effort to discredit our own political leaders and to incite suspicion and distrust among our people towards a friendly nation, just at this moment in international relations, doing serious injury to the Navy Department and the Navy itself and also to the present Administration.

Respectfully yours,

Signed: Luther A. Weigle, Chairman Administrative Committee

Charles H. Tuttle, Vice-Chairman Administrative Committee

Robert A. Ashworth, Vice Chairman Administrative Committee

George W. Wickersham, Chairman Commission on International
Justice and Goodwill

Orrin R. Judd, Chairman Board of Finance

Frank H. Mann, Treasurer

Charles S. Macfarland, General Secretary and
Secretary Board of Finance

Samuel McCrea Cavert, General Secretary

John Milton Moore, General Secretary

June 22, 1929

Administrative Committee
of the
Federal Council of the Churches of Christ in America

Dean Luther A. Weigle, Chairman

Rev. Robert A. Ashworth)
Hon. Charles H. Tuttle) Vice-Chairmen

Rev. Rivington D. Lord, Recording Secretary

Ex Officio

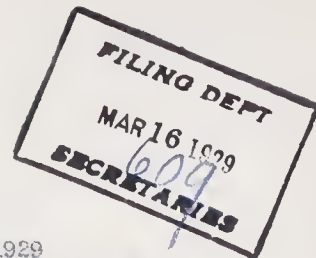
President and Former Presidents of the Federal Council

Dean Shailer Mathews
Rev. Frank Mason North
Dr. Robert E. Speer
Rev. S. Parkes Cadman
Bishop Francis J. McConnell

Rev. Alfred Williams Anthony
President R. E. Blackwell
Rev. John Calvin Broomfield
Professor William Adams Brown
Rev. P. A. Bryson
Rev. Willard D. Burdick
Bishop James Cannon, Jr.
Bishop George C. Clement
Bishop A. R. Clippinger
Rev. C. P. Cole
Rev. F. L. Fagley
Mrs. John Ferguson
Rev. W. R. Funk
John M. Glenn
Rev. F. M. Gordon
Rev. W. H. Hainer
Professor John R. Hawkins
Rev. R. A. Hutchison
Rev. Finis S. Idleman
Mrs. Orrin R. Judd
Orrin R. Judd
Rev. F. H. Knubel
Rev. B. F. Lamb
Rev. John W. Langdale
Rev. Paul S. Leinbach
Rev. Frederick Lynch
Rev. L. W. McCreary
Rev. John McDowell
Bishop William F. McDowell
Rev. Homer McMillan
Rev. John A. Marquis

Bishop M. T. Maze
Rev. Kenneth D. Miller
Hon. Carl E. Milliken
Dr. S. E. Nicholson
Rev. Reinhold Niebuhr
Bishop Robert W. Peach
Rev. Jason Noble Pierce
Rev. Daniel A. Poling
Rev. Orlo J. Price
Hon. William C. Redfield
Rev. Howard C. Robbins
Rev. Robert Rogers
Rev. A. B. Russell
Rev. Charles E. Schaeffer
Rev. James R. Smith
Rev. Augustus Steimle
President J. Ross Stevenson
Rev. Harry E. Stocker
Rev. George Summey
Rev. I. A. Thomas
Bishop P. A. Wallace
Rev. John H. Warnshuis
Rev. George U. Wenner
Rev. Charles L. White
Hon. George W. Wickersham
Rev. Herbert L. Willett
Rev. L. K. Williams
Rev. Clarence H. Wilson
Rev. Peter C. Wright
Rev. S. G. Yahn
Rev. Charles R. Zahniser

(Note: Three members remain to be appointed, two by constituent denominations and one by the President of the Council.)



March 14, 1929
(Dictated March 13th)

Rev. S. M. Cavert
105 East 22nd Street
New York, N. Y.

My dear Mr. Cavert:

I note with deep interest your request for prayer in the March copy of the Prayer Fellowship Reminder. Since laying down the presidency of the Federal Council I have tried to see it a little more objectively than one could from within and I think that we ought to try to do something more, as we have often talked of doing, to strengthen the impression which the Council makes in other fields of service than the economic, political and social fields. I would not diminish what it is doing in these fields but I think we ought to increase its ministry in the directions which the people of our Church more naturally think of as religious, as we ought to strengthen the Evangelistic Commission in that we ought to be doing more in the way of emphasizing the devotional life and worship and also religious education. I recognize the difficulties with regard to the last, which will be overcome in the future when the Religious Education Association comes into relationship with the Council more nearly akin to those of the Home Missions Council.

If we could get a few additional personalities working in and with the Council, that would help. I wonder if we could not get Dean Robbins to take hold more actively in the matter of worship, and I wish you would look into the qualifications and availability of the Rev. J. M. MacInnes to help in our evangelistic and devotional impact. He is the man who has just dropped out of the Los Angeles Bible Institute because he did not suit the ultra-fundamentalists there. I saw something of him at our last General Assembly meeting, and I think it would be well if you would make some inquiries about him.

We are not going to meet criticism successfully in any negative manner. We will have to do it positively by service and action.

With warm regard,

Your sincere friend,

RES/d

Saul Mc C. Cavert

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

Northern Baptist Convention
National Baptist Convention
Free Baptist Churches
Christian Church
Churches of God in N. A.
(General Eldership)
Congregational Churches
Disciples of Christ

Evangelical Church
Evangelical Synod of N. A.
Friends
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America

Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
Protestant Episcopal Church
National Council of the (Cooperating Agency)

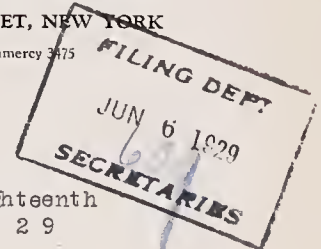
Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Churches
United Brethren Church
United Presbyterian Church
United Lutheran Church
(Consultative Body)

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone: Gramercy 3775

OFFICE OF THE
GENERAL SECRETARIES
REV. SAMUEL MCCREA CAVERT



May eighteenth
1929

Dear Dr. Speer:

When I followed your suggestion and asked Dr. Chamberlain to represent the Federal Council at the General Synod of the Reformed Church at Holland, Michigan, he urged that you should do so.

May we not leave the matter with the understanding that you will both do so? Since you are to be in Holland for such a very brief time, we shall, of course, not expect you to do more than to take the opportunity, if it comes, of making a brief statement about the Federal Council. Perhaps you can do so in connection with your presentation of the proposal for union between the Reformed and the Presbyterian Churches, for I imagine that it would be quite appropriate in that connection to call attention to the fact that there are other denominations, not of the Presbyterian-Reformed family, and that through the Federal Council a program of increasing cooperation and fellowship with them can be developed.

So far as any more detailed statement may be necessary or any representation of the Federal Council in committee, I will ask Dr. Chamberlain, with the cooperation of Dr. Lenington, to look after this.

Always cordially yours,

Samuel McCreca Cavert

Dr. Robert E. Speer
156 Fifth Avenue
New York City

SAMUEL MCCREA CAVERT
General Secretary

S.M.C. AS

Samuel McCrea Cavert

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

Northern Baptist Convention
National Baptist Convention
Free Baptist Churches/
Christian Church
Churches of God in N. A.
(General Eldership)
Congregational Churches
Disciples of Christ

Evangelical Church
Evangelical Synod of N. A.
Friends
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Methodist Episcopal Church, South
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African M. E. Zion Church
Colored M. E. Church in America

Methodist Protestant Church
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Presbyterian Church in the U. S. A.
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National Council of the (Cooperating Agency)

Reformed Church in America
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United Brethren Church
United Presbyterian Church
United Lutheran Church
(Consultative Body)

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone: Gramercy 3475

OFFICE OF THE
GENERAL SECRETARIES
REV. SAMUEL MCCREA CAVERT

May 16, 1929.

Dr. Robert E. Speer
156 Fifth Avenue
New York, N.Y.

Dear Dr. Speer:

In accordance with your suggestion of May 13th I am sending you herewith a few quotations which I have gleaned from Bishop McConnell's books, bearing especially upon his faith in the deity of Christ. I have not had access to all of the Bishop's writings, but I think that the quotations which I am sending you will be abundantly ample to make clear his unwavering conviction on this central article of our faith.

I am also enclosing herewith a copy of the article by Dr. Walter L. Lingle, which appeared in the Christian Observer for March 6, commenting on the misleading character of the statements made by the editor of The Presbyterian.

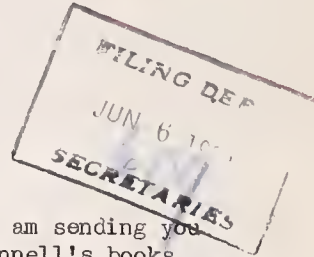
As a third enclosure, I am sending you a copy of two articles of the Constitution of the Federal Council, together with a part of the Preamble, in which are set forth the purposes of the Federal Council, its relationship to the denominations, and the ~~the~~^{God's} oneness "in Jesus Christ as their divine Lord and Saviour".

I wish it were possible to make Bishop McConnell's critics see that in all his emphasis upon "The Christlike God" he is really building up a new apologetic for the supremacy of Christ. His book "The Christlike God", for example, is definitely addressed to people who do not believe in God at all; as I understand it, what Bishop McConnell undertakes to do is to show them that in the personality of Christ they have the most convincing basis for faith in God. In a word, he is claiming the whole universe for Christ, insisting that the heart of reality is disclosed in the personality of Christ.

I came across, the other day, a quotation from our friend Dr. Temple, now Archbishop of York, which I judge to be wholly in line with the emphasis of Bishop McConnell. In "Foundations", edited by Canon Streeter, Dr. Temple says: "To ask whether Christ is Divine is to suggest that Christ is an enigma while Deity is a simple and familiar conception. But the truth is the exact opposite to this....The wise question is not 'Is Christ Divine?' but, 'What is God like?'"

We are grateful to you for your ^{cooperating} according with Dr. Stevenson in representing the Federal Council at the coming meeting of the Presbyterian General Assembly.
Always cordially yours,

Samuel McCrea Cavert
SAMUEL MC CREA CAVERT
General Secretary.



["Christ as merely a man with no special uniqueness of relation to the Father in heaven does not make him significant."]

"God is in Christ as he is not else^{where} as revelation of spirit and character...
"In Christ we feel that we have arrived at a center."

["Christ is of God as the center of his being, the Word which is constantly in the Divine Mind.] In short, the Christlikeness of God has been central to Christianity, and the church will not likely surrender a theology which seems to defend this Christlikeness except for a theology which defends it better."

THE CHRISTLIKE GOD, pp.225, 135, 18.

.....

["The Absolute God comes to concrete revelation in Christ. The Christ revelation is not just a revelation adapted to men's minds. It is that, but the Christ is the truth as to the inmost moral nature of God."]

"If Jesus was a prophet, he died as a martyr to the truth. Other men--hosts of them--have died as martyrs to the truth, but their martyrdoms do not mean for men what the martyrdom of Christ does. Even the men who revolt most against traditional statements of atonement feel that in the life and death of Jesus, God has somehow 'made cost to himself,' to use Horace Bushnell's phrase. They feel that somehow the relation of Christ to God is such that the cross of Christ is a hint of the sufferings of God himself. We have got far, far beyond the theory that God allows Christ to suffer just as a substitute for himself. We teach now that the suffering of Christ is a revelation of the quality and extent of the Father's sorrow. Christ is not seeking to appease God: he is seeking to reveal God."

IS GOD LIMITED, pp.296, 286.

.....

["In calling Christ the Son of God the Church has always had in mind the thought of Him as more than a human prophet merely. The Church has not always been able to define satisfactorily to herself, to say nothing of outsiders, just what she has meant by 'Son' but she has meant more than man, and in her insistence upon that 'more' is the very heart of the Christmas message."]

["The Word was God, we are told. The Word was the complete utterance of God, spoken out of God's own heart. What was God saying to Himself in the long ages before man came? He was uttering the Word, which for us is Christ. In the Christ life we see the picture which filled the mind of God from eternity."]

["The Christ life is the one word which justifies and explains the universe. (Christ is the heart of the world's meaning.)"]

["Understand the love of God for His children, and the most costly gift which He can make--even the gift of His only begotten Son--becomes inevitable.] We talk about the difficulties in the way of the Incarnation, and miss the point through not seeing this insistent irrepressibility of love. A hard-headed thinker will tell us that the Incarnation is as impossible as water running up hill, but his reasoning goes down before the attractive spell of a love which plays upon the Father's heart like the force of the moon upon the sea, and in spite of the philosopher's objections, fills human life with the intruding God."

"As we have thought of Christ as meeting the needs of South America we have found our minds ready to hold fast to that phrase of vast purport which fell on our ears the other afternoon: 'the cosmic significance of Christ.' [Only a Christ who has meaning for the whole creation is great enough to meet the needs of Europe and North America and South America]

From an address at the Montevideo Congress on
Christian Work in South America, Vol.I, p.36

.....

"A query confronts us here. [One asks us why we may not take the life of Jesus for what it is, the noblest realisation of the human ideal, and follow that. Why trouble ourselves as to the cosmic realities? Is not Christ, considered as a human ideal, enough? The answer is that if we begin really to follow Christ we must follow Him to God.] If the revelation in Christ is merely the setting on high of a human ideal, without especial question as to whether such an ideal expresses anything essential for the universe itself, we sadly remind ourselves that we have in Christ just one more pathetic figure living a noble life, but in a universe unfriendly or indifferent. If we can believe that in the grace and truth and righteousness and love of Jesus we are on the path to the life of a God who is himself Christlike, we have an answer which we can at least claim the right to put before all men. If we are to have a Gospel for the world it must be a Gospel for all the world, that is to say, with a message about the total system of things which we call the universe."

From an address at the World Conference on Faith
and Order, p.58 of the Report as edited by
Canon Bate.

,.....

["The peculiarity and the strength of Christianity is the belief that in Christ we see not only what man may become, but what God is; and in this latter phase of the Christian revelation, the heart of mankind is more deeply satisfied than in the former."]

Public Opinion and Theology, page 239

"In the life of Jesus God has come nearest the human race. [In Him we see what God is."]

The Diviner Immanence, p. 94

["We more and more agree that Christianity is Christ, that Christ is the final word about God and about men and about the universe."]

Living Together, p. 73.

Excerpts from the CONSTITUTION of the
Federal Council of Churches.

PREAMBLE

" In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and cooperation among them."

"The object of this Federal Council shall be:

- I. To express the fellowship and catholic unity of the Christian Church.
- II. To bring the Christian bodies of America into united service for Christ and the world.
- III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
- IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
- V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

For the Christian Observer.

"Jesus of Nazareth Passeth By."

BY REV. CHARLES HADDON NABERS, D. D.

It came to pass in the long ago that when Jesus was come nigh unto Jericho, the city of palms lying in the plains of Jordan, a certain blind man sat by the wayside begging. Hearing the multitudes passing by, he asked what it meant. They told him that Jesus of Nazareth passeth by.

What they told him was true that day. It is always true. Not only so, it is everywhere true. Jesus the God-man of Nazareth is passing by. He comes close to every one of us. But although the Christ always passes by it is at the same time true that there are occasions when He is a bit nearer than at other times. Therefore, the man or woman who would follow Him close should take special care to be on the alert upon these occasions.

In the Ordinary Tasks of Daily Life.

In a very unusual way Jesus of Nazareth passes by each one of us when we are engaged in the ordinary, dull, uninteresting tasks of our daily lives. The Divine comrade comes very close to us when we are doing our common duty. It has been so in every age. In the days of David, Ornan, the farmer, saw the vision of angels when he was threshing his wheat. Moses met God face to face not when he was studying philosophy in the University of Heliopolis, but when he was tending sheep in the wilderness. James and John were called by Christ when they were engaged in such an uninteresting and uninspiring task as washing the nets after the fish were caught. Matthew heard the Master say, "Follow Me" when he was sitting at the seat of the Custom doing such dreary work as collecting taxes. God comes closer to man at duty than at beauty. In the nineteenth Psalm the first section deals with the glory of God in nature, the second section discloses the greater glory, His glory in men who do their duty. The ten lepers came to Christ for healing. He sent them to show themselves to the priest and as they went they were cleansed. Obedience in doing non-inspiring and uninteresting tasks often brings a Divine blessing. Browning makes this very plain in his poem, "The Epistle," the story of an Arab physician's supposed visit to Lazarus after he was raised from the dead. The supreme thing that impresses the Arab is the interest that Lazarus shows in affairs which the world considers unimportant and his lack of interest in other things which the world holds of importance. This leads Karshish to close the epistle with words which rise unto the recognition of the Incarnation.

"The very God! think, Abib; dost thou think?
So, the All-Great, were the All-Loving too—
So, through the thunder comes a human voice
Saying, 'O heart I made, a heart beats here!
Face, my hands fashioned, see it in myself!
Thou hast no power nor mayst conceive of mine,
But love I gave thee, with myself to love,
And thou must love me who have died for thee!
The madman saith He said so; it is strange."

In the Great Moments of Your Living.

Jesus of Nazareth comes very close unto us in the great moments of our living. What are some of those great moments when God is near? One of these great moments comes when a man or woman chooses his calling. Life is made up of decisions. Some few decisions are fundamental and they affect all

lesser decisions through the years. Such a decision is that of the choice of a life work. He who fails to choose his life work in terms of service is a pagan. Jesus passes very close when youth cries out as he thinks of the place where he shall spend his days, "Lord, what wilt Thou have me to do?"

Another great moment in life is the moment when the life comrade is chosen. When the young man or young woman chooses one with whom he or she shall go through the years down the long, long trail Jesus stands very close by to help in the making of the right choice for those who will listen to His guidance. Another great moment when God comes close is when a man or woman first looks into the face of the tiny babe which has been entrusted to their home. Responsibility then comes if never before and the need of a Divine hand to sustain and give wisdom as it has never been felt before.

There are many other great moments. Sometimes there comes a cry from the past which lifts us up into intimacy with the Master. Some of us know the feeling in the soul of the jazz singer who said, "The pull of the ancient years is tugging in my heart tonight." A great moment may be the time when a supreme joy comes true, a sense of victory over some great obstacle and the face shines with triumph and the heart sings. Such moments are holy moments and Jesus of Nazareth is passing close by. Such times are times for the living of a radiant religion. The New Testament opens with a song of joy, the angels' chorus at Bethlehem to the shepherds is the preface to Christianity. The New Testament closes with a song, heavenly music.

In Moments of Gloom.

Jesus of Nazareth passeth close by in those sere moments when hopes die, when far off horizons are clouded and sheer faith flickers. Often it takes an experience of need like this to make us stop long enough to realize the presence of God. Such was the experience of Jacob in Jabbok alone in the night, no human help at hand, he cried unto Jehovah and held on to the Divine when there was no other hand to help. Such was the experience of Simon Peter at the time of the Master's greatest unpopularity. When Christ asked, "Will ye also go away?" Peter replied, "Lord, to whom shall we go?" It is the message that we get from the Book of Revelation as John depicts new Jerusalem with every gate a pearl. What is a pearl? How do you make them? A pearl is found in an oyster. Something gets within the oyster shell that wounds and kills unless healed. Around this wound there grows this substance that becomes a pearl. A wound, and the healing thereof—isn't this a picture of a soul thrown back in dire need upon God? And new Jerusalem, "Every gate a pearl." A similar message comes to us from the heroine in Frank R. Adams' new novel, "Help Yourself to Happiness," whose father often said to her: "When you've got your back against the wall, then you're in the best possible position to win a fight against odds. You know there is something solid behind you. And when you arrive at a point where you have to say, 'There's no help for me,' and you really mean there isn't any help for you but God, you're where you can get the great-

est help there is. Then's the time to ask for it, and believe that you'll get it. You've got to—there isn't anything else left to do. Take a chance . . . put your trust in whoever it is who makes you breathe when you're asleep." Out of the gloom always cometh God. Sir William Robertson Nicoll, for thirty years editor of the "British Weekly," one of the most influential journals in England, wrote an editorial on his native land, the North of Scotland. He told about the hardships of life up there, of the long winters when so much of the time had to be spent indoors, when men had to fall back upon their own resources of heart and soul for growth and development. He stated that many of those who went up into that north country were conquered by the climate, one of the major influences of life. Others, he said, a few, won out, and these few came forth to be great leaders for the Empire. He goes on to say with winter the dominant influence men were either made or marred. It is so today. When the dreary, hard days come Jesus is very near and you are either made or marred by your attitude toward the obstacles which confront your life.

Jesus of Nazareth passeth by.
Pensacola, Fla.

For the Christian Observer.

FROM A FATHER TO HIS SONS AND DAUGHTER IN COLLEGE.

Are Church and Chapel Worth While?

1. Would you wish to have your college abolish its place and times of worship and have no religious interests? Do you desire it to be purely materialistic and to disparage or ignore those fundamental principles of thought and feeling which humanity has ever regarded as essential to character and life in the highest sense?

If not, how about your attitude in practice?

2. Is it your judgment that classes and extra curriculum activities will give you a well-rounded character and life, without any times or occasions and influences for cultivating your finer emotions?

3. Is it not helpful for us to pause at times, for reflection, the searching of conscience, and to let our hearts be touched?

4. Do you want to live in a universe that is without meaning, that has no place in it for a divine mind and will and love that guides the moral and spiritual life of mankind; whose jaunty motto is, "Eat, drink and be merry?"

5. As you need teachers to guide you in mathematics and coaches to instruct you in athletics, have you no need of the guidance of teachers for character, who will recall you to conscience and high ideals of thought and life, from time to time?

6. You are able to sit often for several hours at theater and movies; is one Sunday hour out of 168 hours of the week or 20 minutes each day out of 1,440 minutes an exorbitant time of restraint in which to think into your heart and life and to compose your mind?

7. Is the explanation that you need this time for study or sleep an honest reason or a plausible excuse? Indeed, might not these quiet occasions be a relief that would rest and help in your studies?

8. Are you so much freer from temptation and the tendency to evil than your father and mother, who feel the constant need of divine help?

9. Is your complaint that the preachers are "not interesting" (I admit it is too often true) much more than another manufactured alibi, and do you always go when they are interesting? Is the fault always with them or is it in part because of something you have not acquired; because you have not cultivated the spirit of reverence and the sense of worship?

10. Are you forming habits of neglect which you would want your children to inherit, and would you want your mother and father to be like the people of those habits in our community?

If you have had a happy home, it is largely due to the constant seeking of your father and mother for light and leading, for a strength and wisdom beyond their own and the cultivation of the sense of reverence for home, for marriage, and for childhood.

While your father and mother have not sought to make fixed rules for you, would it be more than simple gratitude and appreciation, if you were to give some consideration to their judgment and wishes in a decision of this nature?

And do you owe it to the college that is doing so much for you to sustain it in its entire ministry to character, including religion?

If you were in trouble you would go to religious teachers for help. Ought you not to encourage them by your presence?

I am sending you a little book of which you have seen the covers. It is dedicated to "my mother." Perhaps you will read the first two chapters some time. They were written out of experience.

This is not a mere pious exhortation. I am not discussing "Buchmanism" or any other "ism." It has little or nothing to do with creeds of intellect-

ual processes. (At the same time I might ask if you will be really educated unless you find your way into a morally and spiritually intelligible universe). It has to do with plain, simple life and experience, that they may not be barren and without meaning—that they may be rich and happy, as your mother's and mine have been for now twenty-five years, in which our life has come more and more to be lived in you and in the constant thought of you. And, of course, I know what you will say, "I hadn't thought of it in this way."

Tennyson gave us a good college motto:

"Let knowledge grow from more to more
And more of reverence in us dwell
That heart and mind according well
May make one music as before
But vaster." . . .

For the Christian Observer.

The Federal Council of Churches.

A Statement by Rev. Walter L. Lingle, D. D.

The "Presbyterian Standard" of February 13, 1929, printed an editorial in which very generous reference was made to me. Indeed it was all too generous. In the editorial mention was made of the fact that I had recently been elected chairman of the Executive Committee of the Federal Council of the Churches of Christ in America.

The same edition of the "Standard" published a letter which was written by Dr. Henry M. Woods to Judge J. P. Hobson. In the letter Dr. Woods takes the ground that Bishop Francis J. McConnell, president of the Federal Council, denies the doctrine of the deity of Christ in the baldest terms, and that, therefore, our Church ought to withdraw from the Federal Council at once. Dr. Woods bases his accusation on five lines which a recent edition of the "Presbyterian," of Philadelphia, printed from page 15 of Bishop McConnell's book, "The Christlike God." The quotation from the book reads as follows: "Is not this tendency to deify Jesus more heathen than Christian? Are we not most truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character that He was and for the ideal that He is?"

If this quotation represents Bishop McConnell's views, then the situation is serious enough. I may say frankly that I would not be willing to serve on the Executive Committee of the Federal Council, or to have any connection with it whatever if the president of the Council denies the deity of Christ. To me that is an absolutely fundamental doctrine of Christianity. Let us turn to Bishop McConnell's book to see if that represents his view. We turn to page 15 and the above quotation is right there in plain language. But we must remember that the context has everything to do with the meaning of a passage. In the fourteenth Psalm and again in the fifty-third Psalm we find this statement: "There is no God." But when we turn to these Psalms for the context we find that the passage reads: "The fool hath said in his heart: There is no God." The context absolutely reverses the meaning of the passage.

A few days after it was announced that I had been elected chairman of the Executive Committee, I received through the mail an unsigned, typewritten sheet calling my attention to the fact that Bishop McConnell is the new president of the Federal Council and giving the quotation from Bishop McConnell's book which is given in Dr. Woods' letter. I must confess that I do not as a rule pay much attention to unsigned letters and statements, but this one struck me as dealing with a matter of vital importance. I had never seen or heard Bishop McConnell and had never read any of his books. I at once went in search of his book, "The Christlike God." I found it in the library of a minister who is loved and trusted by our Church, and whose deep spiritual life I covet for myself. He told me that he had read the book through in connection with his morning devotions and had found it very helpful and had not noticed anything wrong with it. He was reading it devotionally and not critically. When he and I turned to page 15 there were the identical words which were quoted on the typewritten sheet and in Dr. Woods' letter. But when we read the context we saw that it was clear that these questions about the deity of Christ did not represent Bishop McConnell's own views. He is dealing with doubters and critics, and these questions about the deity of Christ are questions which he puts into the mouths

of the critics in order that he might answer them.

As this matter was so vital I wanted to be sure that our interpretation was correct. I, therefore, wrote to Bishop McConnell and told him how serious the matter was to me. I also gave him my interpretation of this paragraph of his book. I wrote as follows: "As I understand page 15 of your book, the questions which I have quoted from your book do not express your own convictions, but they are the questions which you put in the mouth of the critics whom you mention in the tenth line from the top of the page."

I received this reply from Bishop McConnell: "Your understanding of the quotation from my book is entirely correct. I cannot see how anybody could have taken the point of view of your correspondent. I stated the position about the 'tendency to deify Jesus as more heathen than Christian' simply in order to oppose it."

I am not undertaking to defend all of Bishop McConnell's views. I do not know all of them. But it does seem to me that the context in which the passage stands and Bishop McConnell's own statement are sufficient evidence that this particular passage in his book has been misunderstood and misinterpreted. I have gone through the book with some care, but have not found anything in it that would indicate that Bishop McConnell doubts the doctrine of the deity of Christ. The very title of the book, "The Christlike God," indicates that he believes in the deity of Christ. The main thought running through the book is that if you want to know what God is like, look at Jesus.

When Jesus was on earth He said: "He that hath seen Me hath seen the Father." That is the main thought in this book. Bishop McConnell states the purpose of his book as follows: "Assuming such Christlikeness (on the part of God), I am simply trying to see whither it will lead us in our thought of God." His chapter headings indicate some of the things which he learns about God when he looks at Jesus. There are thirteen chapters besides the introduction. In each one of the thirteen chapter headings the word "Divine" occurs. Some of them are as follows: "The Divine Personality," "The Divine Unity," "The Divine Unchangeableness," "The Divine Power," "The Divine Omnipresence," and so forth for thirteen chapters. How could he learn all these "Divine" things about God by looking at Jesus, and yet deny the deity of Jesus?

Here is one characteristic sentence from the book: "In short, the Christlikeness of God has been central to Christianity, and the Church will not likely surrender a theology which seems to defend this Christlikeness except for a theology which defends it better." The book is written for doubters and critics. It is meant especially for college and university students who doubt the supernatural. It is not written in technical theological language. It tries to meet these critics and doubters on their own grounds. Our Southern Presbyterian ministers may not agree with all that is in the book, but they might find it suggestive of methods of approach to the minds of their own young people, who by their studies in various and sundry universities are losing their faith in the supernatural.

Perhaps it may be proper for me to say a personal word before closing. I have never attended a meeting of the Federal Council or any of its committees. I am not familiar with all of its work. I have kept up with it in a general way. I have not

approved of everything that it has done. However, I find myself in sympathy with the general purpose of the Council. The charter under which it is incorporated states its purposes in the following paragraph: "The objects of said corporation shall be, to promote the spirit of fellowship, service and co-operation among the Churches of Christ in America, to secure larger efficiency in their work, to endeavor to prevent their duplication of effort and expenditure and to increase their influence by united action in every department of their operations, at home and abroad."

The Constitution of the Council states its purposes as follows: "The object of this Federal Council shall be: (1) To express the fellowship and catholic unity of the Christian Church. (2) To bring the Christian bodies of America into united service for Christ and the world. (3) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches. (4) To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

I have no doubt that it was these purposes, which are so finely stated in the charter and constitution, that caused our General Assembly, a number of years ago, to vote to enter the Federal Council; and that it is these purposes which have caused our General Assembly, year after year, to vote to remain in the Council. It is the one organization through which the Protestant Churches of America express their unity, and the one way they have of co-operating along the many lines of Christian activities in which they are all engaged.

Richmond, Va.

For the Christian Observer.

A KING—HUMAN, DIVINE.

The recent illness of King George V, while serving to call forth the love and loyalty of his subjects, has also, called to mind certain fictions which have grown up around the monarchy in Great Britain.

One of these is, "The King never dies." It will be remembered that the Prince of Wales was in Africa when it seemed that his royal father was almost beyond recovery. The question has been asked, "What would have happened if the King had passed out before the Prince of Wales arrived in London?" The proclamation would have been made, "The King is dead; long live the King;" and the Prince would have begun his reign in the heart of Africa as truly as if he had been in the heart of London. Of course, his coronation would not have taken place in Africa, but his reign would have begun there immediately. And thus it is that the "King never dies." As soon as one king passes on another is proclaimed king in his stead.

But while it is only a fiction so far as the king of Great Britain is concerned it is absolutely true of our King, Jesus. He never dies. "He ever liveth to make intercession for us." "He is the same yesterday, today, and forever." He is the Alpha and Omega, the first and the last.

A second fiction is, "The king can do no wrong." That can be only a fiction so far as the personal conduct of the king is concerned, for some of the British kings have been guilty of great wrongs. Of King John one historian testifies, "He was a mean coward, a shameless liar, the most profligate in a profligate age, the most shameless of a shameless race." And of Henry VIII the same historian testifies, "At eighteen he was a gay and handsome youth, skilled in music and ready with his pen, at sixty and five he was an unwieldy mass of corrupted flesh and evil passions." Personally, then, the king can do wrong, but the idea behind the fiction is that if a wrong has been committed by the State the responsibility must rest not upon the king but upon his cabinet. There is responsible government in Great Britain, and so if an unjust law is enacted it is enacted not by the king but by his Parliament. Hence the fiction, "The King can do no wrong."

But while that is only a fiction it is a glorious fact that our King, Jesus, can do no wrong. Never did He wrong any one and it is certain He never will. All judgment is committed to Him, and as Judge of the world He will do right. No one ever convicted Him of sin and no one ever can.

A third fiction is this, "The King is the head of the army." There was a time when kings led forth their armies to the field of battle; but though that

June 3, 1929

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The Rev. S. M. Cavert
205 East 22nd Street
New York, N. Y.

My dear Mr. Cavert:

I am glad to report that nothing happened adverse to the relations of our Church to the Federal Council at the General Assembly. The overture asking the Assembly to withdraw from the Federal Council was dismissed without action and nothing came up in the way of criticism of Bishop McConnell. We had to be watchful throughout, however, to exercise tact and discretion.

As I have written you before, I think the wise way to deal with this attitude of mind in our own and other denominations is a larger effective and appropriate emphasis in the Council on the evangelical and evangelistic note. Nine out of ten, if not nineteen out of twenty, of the Council's deliverances appeared to be in the field of social and political application of the gospel. I would not curtail this expression but I think it is a great mistake that we are not finding a way to contribute more effectively in these areas where many of our churches find their major interest and believe that the major emphasis should be laid.

I have had some correspondence with our friends of the Reformed Church of America with regard to their coming Synod which I am to attend as the delegate of the Presbyterian Church to present overtures for union. They agree that it would be better for me to appear in this capacity alone. I am writing again accordingly with the suggestion that you get Dr. Chamberlain or someone else to represent the Federal Council. Perhaps Dr. Vance of Detroit might be willing to do it.

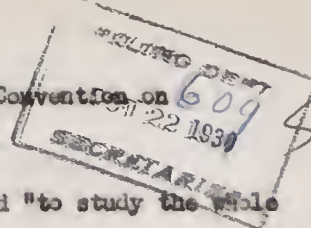
It was a pleasure to see your brother at the Assembly.

With warm regard,

Your sincere friend,

RES/d

1929
Report of a Committee of the Northern Baptist Convention on
Relations with the Federal Council.



At the meeting of the Convention in 1929, it was voted "to study the whole question". A representative committee of nine persons was appointed which included not only members of the Federal Council, like Dr. Ashworth, President Barbour and Mr. Judd, but others who were seriously questioning the work of the Council at certain points, including an influential Colorado layman who himself had moved the appointment of this committee.

The report of the committee recited the action of the Northern Baptist Convention in becoming a member of the Council and stated the ideals of the Council in terms of the preamble and plan of federation as contained in its constitution.

Questions were raised at seven points. In each case the facts as to our ideals and policy were laid before the Convention and in connection with each, the committee stated its own conviction as to the understanding which the Northern Baptist Convention would hold. The Convention adopted the report.

These seven statements were as follows:

1. Good Will between Jews and Christians.

"It should be understood that the work of the Federal Council's Committee on Good-Will between Jews and Christians must never be interpreted as in any way discouraging or supplanting any policy that the denominations may adopt toward the evangelization of the Jewish or other non-Christian groups."

2. City and State Councils of Churches.

"We believe that this policy should be continued and that the Federal Council should leave to local communities and States the initiating of federated activities."

3. The question whether the sponsoring of a Radio Preacher is the proper function of the Council.

"While recognizing the uniqueness of this situation, we would not favor making this a precedent by which the Federal Council would undertake the appointment of an official preaching ministry."

4. The Church in the Canal Zone.

"With this clear statement of the origin of the work of the Council in the Canal Zone before us, and recognizing the fact that the Council seemed to be the only organization at the time to which these churches could turn for advice and support, even though such an enterprise is hardly within the purpose of the Council as laid down in its constitution, we are grateful for

#2.

this significant service for which no other provision was available, while pointing out the dangers inherent in any departure from the limited objects authorized by the constitution of the Federal Council".

5. The Relation of the Federal Council to Church Union.

"The Federal Council was designed and organized to be the instrumentality through which the denominations as such could better express their common ideals and reach their common objectives, and to do in behalf of the denominations such limited service as was indicated in the Constitution of the Council and such similar service as might be authorized by the constituent bodies as coming within that scope.

"The Federal Council is a cooperative body based on Christian Comity and mutual understanding and anything which tends to mar it breaks down fellowship. The advocacy and promotion of Church Union is excluded by the nature of the organization of the Federal Council from the field of its activity and from the utterances of its officers when representing the Federal Council".

6. Representative Utterances.

The committee simply printed, without comment, the statement recently adopted by the Federal Council as to the sense in which it speaks representatively. Since there was no comment, it is assume that this is considered satisfactory.

7. The Relation of the Council to Community Churches and the Alleged Policy of only One Church in a Community of a Thousand.

No statement was adopted on this point beyond giving the information that the Federal Council had never adopted the proposal for one church in a community of one thousand.

The last two paragraphs of the report are as follows:

"Under its charter the Federal Council has done its work for now more than two decades, rising from small beginnings, gathering about it many of the ablest and most constructive minds of the churches in this generation, constantly enlarging and widening the scope of its work and influence until it stands today among the most efficient and useful examples of inter-church cooperation anywhere in the world. Through it the influence of the constituent churches is being felt in all the great religious, social, and moral movements of our day.

"It is our judgment, however, that the future usefulness of the Federal Council and the assurance of the united support of our denomination of its policies lie in the field of cooperation set forth and delimited by the declaration of purpose of its Constitution".

S E Nicholson

THE ANTI-SALOON LEAGUE OF NEW YORK
ARTHUR J. DAVIS, STATE SUPERINTENDENT
PENN TERMINAL BLDG., 370 SEVENTH AVENUE
NEW YORK CITY

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TELEPHONE PENNSYLVANIA 9540

February the 24th
1930

OFFICE OF
S. E. NICHOLSON
ASSOCIATE STATE SUPERINTENDENT

FEB 25 1930

Handwritten initials in red ink, possibly "ME", with a red underline.

Federal Council
of Churches

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City, New York.

Dear Dr. Speer:

I enclose herewith copy of a letter which I am sending Bishop McConnell relating to the atheistic situation in Russia, which I thought you might like to read.

The letter is self-explanatory and knowing a good deal about the conditions in Russia because of my nine months' stay there six years ago, I cannot help but feel that a statement of the kind I have suggested, which can be sent into Russia in different ways, will do more good than resolutions and denunciations, especially as these resolutions will undoubtedly be the occasion of fresh persecutions of the religious people in that country.

Very cordially yours,

S. E. Nicholson

SEN: OMA

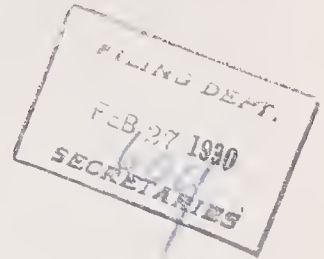
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Bishop Francois J. McConnell,
150 Fifth Avenue,
New York City, New York.

My dear Bishop McConnell:

I am writing to make a suggestion about the attitude of American Christianity toward the Communist Party in Russia on the issue of religion. Six years ago Mrs. Nicholson and I were in Russia for nine months, at which time I was head of our Quaker relief work in that country. This will explain my interest in the subject.

My information is that the reports about the attitude of certain influential elements of the Communists toward religion is not exaggerated. I have no interest whatever in communism, but on the other hand I have always been more or less of a conservative in politics. Naturally I have very much the same resentment toward this atheistic movement in Russia which has taken possession more or less of all Christendom.

Yet I cannot feel that these resolutions which are being adopted, and the public denunciation which is going on, will do much good in the way of relieving the persecution now being visited upon all religionists in Russia.

I want to suggest, therefore, for your consideration and that of others in the Federal Council who will receive this letter, that steps be taken at once, if possible, to prepare a brief and yet a comprehensive statement as to the meaning and purpose of real, vital religion. Not only do the Russians need it, but the time is ripe, it seems to me, for such a statement that might go out to the whole world, of whatever name and religion. There has been too much of the caricature of religion in Russia, as there is too much of it everywhere in what may be called formal and ceremonial Christianity.

If a few such men as yourself, Dr. Cadman, Dr. William Adams Brown, Dr. Rufus M. Jones and a few other of our foremost churchmen in the country could get together and formulate such a statement in two or three brief paragraphs that would breathe the soul and spirit of vital Christianity, taught and lived by Jesus, which perhaps might be endorsed by the Administrative Committee of the Federal Council, for publication more or less throughout the world, it would, I believe, mean much to the cause of our Lord and prove ultimately a source of betterment to the situation in Russia. This statement ought to be entirely separate and apart from any creedal language and should be set forth in terms of modern thought and usage, but in a way that would be readily recognized as of practical benefit to the daily life of humanity.

If you should feel that it is worth while, I should be glad to drop in at your office some day to talk over the matter still further. I know

Bishop Francis J. McConnell - 2
February 20, 1930

you will excuse the liberty I have taken in making this suggestion, but it has become a conviction on my part that something of the kind would more nearly meet the Russian situation as well as other situations in the world, than any mere protest or attempt to force the Christian view upon the people.

Appreciating the great service which you are rendering the cause of Christ and humanity, and with best wishes, I am

Very cordially yours,

S. E. Nicholson

MEMBER FEDERAL COUNCIL ADMINISTRATIVE COMMITTEE

SEN:OMA

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

Northern Baptist Convention
National Baptist Convention
Free Baptist Churches
Christian Church
Churches of God in N. A.
(General Eldership)
Congregational Churches
Disciples of Christ

Evangelical Church
Evangelical Synod of N. A.
Friends
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church

Colored M. E. Church in America
Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Protestant Episcopal Church
National Council of the (Cooperating Agency)

Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Churches
United Brethren Church
United Presbyterian Church
United Lutheran Church
(Consultative Body)

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone: Gramercy 3475

9
January 31, 1930

TO ALL MEMBERS OF THE FEDERAL COUNCIL
and FEDERAL COUNCIL ASSOCIATES:

Dear Friends:

The enclosed editorial appeared in the "Chicago Post" recently. It was clipped and forwarded to the Federal Council by Dr. John H. Finley, editor of the New York Times.

Commenting upon it one of our Associates said:

"If this could be reprinted in a hundred leading papers of the country it would convey correct and important information about the Council, and interpret its work on behalf of all the Churches."

Would you be willing to mail or hand this to the editor of your paper asking him to reprint it or comment upon it.

Faithfully yours,

Francis J. McConnell

(Bishop) Francis J. McConnell
President

P. S. I would greatly appreciate a clipping of the article if it is printed in the paper you read.

THE CHICAGO EVENING POST

The Chicago Evening Post Company, Publisher,
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New York Office, Graybar Building.

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JOHN C. SHAFFER, Editor

The Chicago Evening Post.
The Indianapolis Star.
The Muncie Star.
The Terre Haute Star.
The Terre Haute Post.

SATURDAY, DECEMBER 14, 1929

CREEDS CO-OPERATING FOR DEEDS

The faith of men in the supreme spiritual reality may express itself in many differing formulae, in many varying rituals, in many sorts of organization, but in spite of these diversities it has an underlying unity which more and more we recognize, and which tends increasingly to bring us into co-operative relationship for the service of humanity.

Within the Protestant group of sects the Federal Council of the Churches of Christ in America represents the most comprehensive and most effective instrument for promoting this co-operation. Recently its executive committee held its annual meeting in Chicago, and surveyed the work which had been done, and the field in which need and opportunity challenge further effort.

There has been a good deal of misunderstanding concerning the aims and methods which characterize the council. Much of this misunderstanding has been created by deliberate misrepresentation on the part of those who are antagonistic to the spread of Christian principles in the world's life. There is a pagan spirit in America which resists the message of Jesus. It has its organizations, its newspapers, its magazines, its methods of propaganda and obstruction. There can be no greater tribute to the work of an agency of Christian faith, such as the Federal council, than the active opposition of this pagan spirit. The more bitter and vindictive it is in its attacks, the more sure can we be that the cause of faith is making headway, is gaining ground. If faith were asleep, complacent, concerned merely with the singing of hymns and the reciting of prayers, the pagan forces would ignore it. Only in so far as it is seeking to translate its ideals into terms of life, into terms of human relations in society, in business, in industry, into terms of citizenship and international policy does it find itself the target of attack.

The Federal Council of Churches has been a vigorous exponent of the spirit of international good will and peace. In this role it has spoken with united voice for millions of American men and women who believe that war is not in accord with God's thought for the world, and that the way of Jesus is the way of understanding and conciliation, of good faith among peoples and the brotherhood which reaches across barriers of race and nationality. And because it has spoken thus loyally and earnestly it has aroused the hatred of those who cling to the pagan view of life and find in war a necessary and apt expression of that view.

At its executive meeting the council invited the fullest investigation of its organization and methods, and took occasion to make clear the fact that it maintains no lobby at Washington or anywhere else. In a statement issued during its Chicago session it declared it has carefully refrained from employing "any lobbyist or legislative representative, and from using any form of political or personal pressure or partisan alignment, but has relied wholly upon the moral power of its statements to influence public opinion."

The council has a Washington office, just as it has a New York office and a Chicago office, but the annual budget of its Washington office is only \$11,000, and the executive secretary who directs it is paid the princely salary of \$1,500. Three-fourths of the Washington office budget are expended on assisting the army and navy in the work of chaplains and in aiding disabled veterans.

Statements of the council from time to time have supported the Kellogg treaty, the world court, the work of the League of Nations, the movement for reduction of armaments. In all of these statements it has voiced the sentiment of the enlightened Christian conscience of America. The paganism which opposes these agencies and movements for a better world order resents the fact that the Christian conscience of America can find such effective and influential expression—that is what lies behind the attacks on the council in this particular field.

Among other activities of the council, which are largely those of research and education, are its efforts to promote in the churches the spirit of social service, and in business and industry the spirit of good will, of better human relations, of stronger emphasis upon the human values. Obviously if the church is true to the ideals of Jesus it cannot neglect this sphere. It must be willing to encounter opposition, to be misunderstood, to be regarded as a meddler, to sacrifice and to suffer in order that the way of life which its Master taught may become the way of life in every realm of human experience. And here, as in the international field, the pagan spirit shows its resentment of the influence which a united Christian conscience can exercise. Again that resentment is a tribute to the work of the council, and a challenge to all men of honest faith to stand by the council in brave and loyal support.

The promotion of good will between Jews and Christians is a recent endeavor of the Federal council which illustrates the breadth of its vision and aims. This endeavor is chiefly directed toward eradicating those prejudices which still exist in Christian circles. It is an educational work which may have the most happy results. The common faith of Jew and Christian in the supreme importance of spiritual values constitutes a ground of sympathetic understanding and co-operation which, happily, is being cultivated by both sides as never before.

These are but a few of the many interests which engage the council. It should be an occasion for rejoicing that its work advances. There is, we think, no more hopeful augury for spiritual progress in American life than the fact that the churches have found in the Federal council a means whereby creeds may unite for service, and the voice of faith in God may utter itself with intelligence and persuasive power.

Statement of Bishop Francis J. McConnell,
President of the Federal Council, adopted
by the Administrative Committee on March 28.

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SECRETARIES

The members of the Administrative Committee no doubt have clearly in mind the criticism of some weeks ago which appeared both in the religious and secular press concerning the relation of the Federal Council to the motion picture industry. Certain charges were urged against particular persons employed by the Federal Council. These charges were openly met and statements were made to the public which threw upon the questions involved all the light available to the officers of the Federal Council itself.

After these cases had been disposed of, Dr. Charles S. Macfarland, General Secretary of the Federal Council, of his own accord came to me, as President of the Council, and told me that for a period of some months preceding July 1929 he had rendered certain services to the motion picture group in the way of reviewing films which the producers were thinking of putting before the public. Doctor Macfarland feels that his viewing films and passing judgment upon them constituted a real service to the producers and to the public. For that service he states that he received through a period of possibly eighteen months a moderate compensation.

As President of the Council I felt it my duty to lay this communication from Doctor Macfarland before the Policy Committee of the Federal Council. Four meetings of the Policy Committee were held at two of which Doctor Macfarland was present and made statements.

As a result of prolonged deliberation of the Policy Committee I submit to you the following report as the best judgment at which the Committee is able to arrive:

1. The Committee reports that while accepting fully Doctor Macfarland's good faith in his course and in his explanation of that course, in its opinion Doctor Macfarland has committed a very great error in taking pay for services rendered the motion picture producers while acting

as a salaried officer of the Federal Council, especially in view of the nature of the questions which had been aroused in the public mind about the motion picture industry at the time.

2. The Committee recommends that the Administrative Committee refrain from any pronouncement on the general question as to the relation of the motion picture producers to the Federal Council until the special report on the motion picture industry, now being conducted by the Research Department of the Council, is in the hands of the Administrative Committee.

3. The Policy Committee further reports that it is quite certain that there are now no connections whatever between the staff of the Federal Council, or any member thereof, and the motion picture industry.

4. Under date of March 5, Doctor Macfarland, acting again entirely on his own initiative and without any pressure from the Policy Committee, placed in my hands his resignation as General Secretary of the Federal Council with a view of relieving the Committee of embarrassment.

The Committee suggests that the resignation of Doctor Macfarland be received by the Administrative Committee, transmitted to a sub-committee of the Administrative Committee to be appointed for the purpose,--this sub-committee to report back to the Administrative Committee at such time as the Administrative Committee itself may deem best.

(A. A. Sanborn) Mc Connell J. J.
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

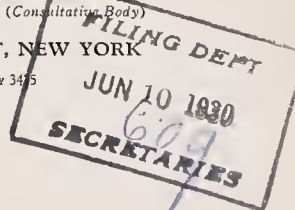
Northern Baptist Convention	Evangelical Church	Colored M. E. Church in America	Reformed Church in America
National Baptist Convention	Evangelical Synod of N. A.	Methodist Protestant Church	Reformed Church in the U. S.
Free Baptist Churches	Friends	Moravian Church	Reformed Episcopal Church
Christian Church	Methodist Episcopal Church	Presbyterian Church in the U. S. A.	Seventh Day Baptist Churches
Churches of God in N. A. (General Eldership)	Methodist Episcopal Church, South	Presbyterian Church in the U. S. (South)	United Brethren Church
Congregational Churches	African M. E. Church	Protestant Episcopal Church	United Presbyterian Church
Disciples of Christ	African M. E. Zion Church	National Council of the, (Cooperating Agency)	United Lutheran Church (Consultative Body)

NATIONAL OFFICES: 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: FEDCII

Telephone: GRAMERCY 3475

OFFICE OF THE
GENERAL SECRETARIES
REV. SAMUEL MCGREA CAVERT



May twenty-sixth
1930

Dear Dr. Speer:

In behalf of Bishop McConnell, I am sending you here-
with copy of a letter which he received Saturday from Senator
Caraway, together with a copy of Bishop McConnell's reply. If
you have any suggestions to make, Bishop McConnell will appreciate
your letting him know.

Very sincerely yours,

Aenid A. Sanborn
Secretary to Dr. Cavert

Dr. Robert E. Speer
156 Fifth Avenue
New York City

AS
Enc.

May twenty-fourth
1930

My dear Senator Caraway:

I warmly appreciate your letter of May 23, in which you say that you do not see anything in the activities of the Federal Council of the Churches of Christ in America which should be investigated in the public interest.

If any member of the Senate Investigating Committee has any question of any kind about any procedure of the Federal Council of the Churches of Christ in America, we certainly desire to be given the opportunity to answer such question. I should appreciate it if you would ascertain whether any member of the Committee has such questions. If this proves to be the case, we shall be ready and eager to give full information in regard to them.

If Congressman Tinkham or any other member of the Congress of the United States has any question which he would like to raise, we should also regard it as desirable that representatives of the Federal Council should appear to answer them. So far as I can learn, however, Mr. Tinkham is the only member of Congress who has been reported as having raised any such question, and it now appears from his letter in the Baltimore Sun of May 7 that not even he is asking for any investigation or making any charges of lobbying against the Council.

If, in your judgment, there is any reason whatever for asking any questions of the representatives of the Federal Council, they will gladly appear before your Committee. If such an inquiry is to be made, however, it seems to me only fair and reasonable that full opportunity should be given, not simply for me, as President of the Council, to make a statement, but also for other responsible and representative church leaders, included in the constituency of the Federal Council, to be heard. I refer particularly to President Walter L. Lingle, of Davidson College, N. C., who is Chairman of the Executive Committee of the Federal Council of Churches; Dean Luther A. Weigle, of Yale University, who is the Chairman of the Administrative Committee of the Council; Dr. Robert E. Speer, of the Presbyterian Board of Foreign Missions, who is a former President of the Council, and Dr. Samuel McCrea Cavert, one of the General Secretaries.

To put the matter in a word, if there is to be an inquiry, we desire that it should be one which will give full opportunity to make a complete statement and to discuss adequately the purposes and programs of the Council, instead of having a hasty and fragmentary hearing which would simply leave the public in confusion.

As to whether such a hearing should be had, I think your Committee should make the decision, and we shall be glad to comply fully. In case you feel that such a hearing is desirable, I will hold myself in readiness to appear at your convenience

any day after Wednesday of next week. I should hope, however, that we might have several days' notice in advance, so that I would have the opportunity of arranging for the other representatives of the Council whom I have mentioned to be present also.

Assuring you of my appreciation of your many courtesies, I remain

Respectfully yours,

FRANCIS J. MC CONNELL,
President

Honorable Thaddeus H. Caraway
United States Senate
Washington, D. C.

FJM AS

COPY

UNITED STATES SENATE

Committee on Agriculture and Forestry

May 23, 1930

Bishop Francis J. McConnell
105 East 22nd Street
New York City

My dear Bishop McConnell:

I have your appreciated favor of the 22nd inst., expressing your willingness to appear before the Committee notwithstanding the fact that Congressman Tinkham has disclaimed any desire to have the activities of the Federal Council of the Churches of Christ investigated.

I am unable to see in your activities anything that should be investigated in the public interest. In fact, I find myself much in sympathy with your activities.

However, if you want to reply to any of Congressman Tinkham's statements and want to do so before the Committee, any day next week will be given to you for that purpose except Saturday.

I want to thank you for your fine spirit manifested throughout this matter and your frankness and willingness to disclose every bit of information that anyone had expressed any desire to have.

Again assuring you of my appreciation, I am

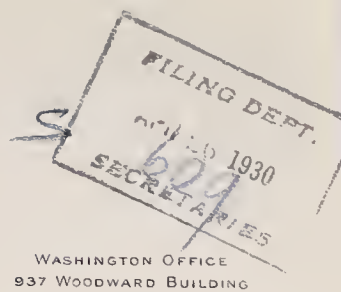
Sincerely yours,

THC/m

(Signed) T. H. Caraway

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA

OFFICE OF THE GENERAL SECRETARY
105 EAST TWENTY-SECOND STREET
NEW YORK



New York, N. Y.
April 5, 1930

Dr. Robert E. Speer
156 Fifth Avenue
New York, N. Y.

My dear Dr. Speer:

With the advice and consent of Bishop
McConnell, I enclose herewith copies of

1. The statement I originally presented to
the Committee on Policy.
2. Two letters to Bishop McConnell.
3. The only public statement I have made,
this being in response to inquiries from
the press after the meeting of the
Administrative Committee.

Sincerely yours,

Charles S. Macfarland

(Rev.) Charles S. Macfarland
General Secretary

CSM AB

See Page 2 -

March 29, 1930

Personal Note to the Editor

In order to guard against possible misunderstanding, may I suggest that, if you should comment on the accompanying statement, you bear in mind two points:

1. That no question whatever has been raised about Dr. Macfarland's personal integrity and good faith.
2. That Dr. Macfarland's resignation has not been accepted, but is in the hands of a special committee which is to consider the matter and report to the Administrative Committee.

Samuel McCrea Cavert

Federal Council of the Churches
of Christ in America
Office of the President
150 Fifth Avenue, New York, N. Y.

For immediate release

At the meeting of the Administrative Committee of the Federal Council of the Churches of Christ in America, held on March 28, Bishop Francis J. McConnell, President of the Council, read the following statement:

"The members of the Administrative Committee no doubt have clearly in mind the criticism of some weeks ago which appeared both in the religious and secular press concerning the relation of the Federal Council to the motion picture industry. Certain charges were urged against particular persons employed by the Federal Council. These charges were openly met and statements were made to the public which threw upon the questions involved all the light available to the officers of the Federal Council itself.

"After these cases had been disposed of, Dr. Charles S. Macfarland, General Secretary of the Federal Council, of his own accord came to me, as President of the Council, and told me that for a period of some months preceding July, 1929, he had rendered certain services to the motion picture group in the way of reviewing films which the producers were thinking of putting before the public. Dr. Macfarland feels that his viewing films and passing judgment upon them constituted a real service to the producers and to the public. For that service he states that he received through a period of possibly eighteen months a moderate compensation.

"As President of the Council, I felt it my duty to lay this communication from Dr. Macfarland before the Policy Committee of the Federal Council. Four meetings of the Policy Committee were held, at two of which Dr. Macfarland was present and made statements.

"As a result of prolonged deliberation of the Policy Committee I submit to you the following report as the best judgment at which the Committee is able to arrive:

- "1. The Committee reports that, while accepting fully Dr. Macfarland's good faith in his course and in his explanation of that course, in its opinion Dr. Macfarland has committed a very great error in taking pay for services rendered the motion picture producers while acting as a salaried officer of the Federal Council, especially in view of the nature of the questions which had been aroused in the public mind about the motion picture industry at the time.
- "2. The Committee recommends that the Administrative Committee refrain from any pronouncement on the general question as to the relation of the motion picture producers to the Federal Council until the special report on the motion picture industry, now being conducted by the Research Department of the Council, is in the hands of the Administrative Committee.
- "3. The Policy Committee further reports that it is quite certain that there are now no connections whatever between the staff of the Federal Council, or any member of the staff, and the motion picture industry.

- "4. Under date of March 5, Dr. Macfarland, acting again entirely on his own initiative and without any pressure from the Policy Committee, placed in my hands his resignation as General Secretary of the Federal Council with a view to relieving the Committee of embarrassment.

The Committee suggests that the resignation of Dr. Macfarland be received by the Administrative Committee, transmitted to a sub-committee of the Administrative Committee to be appointed for the purpose -- this sub-committee to report back to the Administrative Committee at such time as the Administrative Committee itself may deem best."

The Administrative Committee adopted the recommendations of the Policy Committee. The Committee appointed to consider what action should be taken with reference to the resignation consists of Bishop McConnell, Chairman, Dr. Robert E. Speer, Dr. Frank Mason North, Dean Shailer Mathews, Dr. S. Parkes Cadman, Dr. Walter L. Lingle, Dean Luther A. Weigle, Dr. John W. Langdale, John M. Glenn and Orrin R. Judd.

After the meeting of the Administrative Committee, Dr. Macfarland made the following statement to the press:

"For a time I rendered personal service to the Motion Picture Producers' Association in an advisory capacity up to about nine or ten months ago, when I withdrew. I asked for release on the completion of the organization of the Federal Council's Commission on Motion Pictures because I felt that the Federal Council's Commission should have a survey of the whole situation made by the Department of Research and that no officer of the Federal Council should be in any relationship whatever with a body to be included in the survey.

"I had originally accepted the position of counsellor at a time when the relations between the Motion Picture Producers' Association and the church bodies were cordial and I secured my release before, and entirely independently of, the attacks which followed.

"My relation was entirely confined to study and recommendations regarding religious films and those implicating religion, with special reference to the former caricaturing of the Protestant clergy, reflections on religion and religious workers and similar problems, my service being entirely that of criticism, counsel and advice."

COPY

New York, N. Y.
March 5, 1930.

Bishop Francis J. McConnell
150 Fifth Avenue
New York, N. Y.

My dear Bishop McConnell:

I will endeavor to put in writing the substance of what I have already made known more fully to several of my associates.

One evening last summer when alone, having been obliged to return from an uncompleted Western trip because of physical disability, I was reminded that I was on the twentieth year of my relation to the Federal Council and that soon I should be entering on the twentieth year of my administrative service and it led to reminiscence and reflection about as follows:

That twenty years was a long time for a man to hold one and the same unique position in one organization through changing stages.

That it might be too long or at best long enough.

That only two or three of the men associated with me twenty years before in the Administrative Committee were left and that we had a completely changed personnel largely without any relation to the earliest days.

That what might be considered the creative and organizational periods had passed and that the Federal Council is now in a new and different stage.

That my own personal service had perhaps approached the point of inevitable decline, a feeling that at times I had had for the past two years.

These reflections became more and more constant in my thought from that evening on.

Then after Mrs. Macfarland returned from Europe she resumed suggestions made previously on several occasions relative to my health and the need of considering the probability of a breakdown with which previously on several occasions I have been threatened at which times my physicians have validated her impressions.

I have for over fifteen years had increasing organic difficulties and have during that time been under the care of a specialist whom I have visited about once a week and at times oftener during the last twelve years. Travel has been very difficult and injurious for several years.

In addition, during the past ten years, from other causes which appear to have become hopelessly chronic, I have had a continuous and at times incessant cough which precludes sleep, induces frequent exhaustion and at one recent period reduced my weight from 160 to 133 pounds.

Thus, coincidentally I have been brought for about eight months to frequent reconsideration and in October had reached the intention, after I should enter my twentieth year of administrative service, at which time I approach the age of 65, of consulting with some of the brethren, including some members of the Committee

Bishop McConnell -2 March 5, 1930.

on Policy, to suggest my retirement from administrative responsibility, with the thought that I might continue to be of useful service in some ways and that time might be needed in order to transfer my responsibilities and activities to others without loss of momentum.

My wife and I have talked it over many times and I have even mentioned it casually to some of my closer friends who were unwise enough to treat it humorously.

This judgment has constantly deepened, both because of my feeling that it is time for a change in administrative responsibility and direction and because of increasingly frequent reminders that I have not been carrying my work with the vigor and grasp of other years. Indeed I had planned with Dr. Moore and Dr. Guild to make a sort of farewell visit in May to the local federations, many of which I had a part in organizing from fifteen to twenty years ago.

While I had not expected to take this matter up until April when I enter my twentieth year in my present administrative position, I thought it best to make it known to you and to some of my other associates now.

Sincerely yours,

(Signed) Charles S. Macfarland

(Rev.) Charles S. Macfarland

COPY

New York, N. Y.
March 5, 1930.

Bishop Francis J. McConnell, President
The Federal Council of the Churches
of Christ in America
150 Fifth Avenue
New York, N. Y.

My dear Bishop McConnell:

Following up the statement of facts which I recently made to the Committee on Policy I do not need to say that I have thought deeply and prayerfully regarding the immediate problem thus under consideration by the Committee and that I earnestly desire to relieve the Federal Council and the Committee of every possible embarrassment so far as that problem is concerned with the relation which I had for a time up to about eight or nine months ago, with Governor Milliken and the Department of Public Relations of the Motion Picture Producers and Distributors Association, of which he is the Secretary, regarding which I informed you and the Department of Research early in January.

I thoroughly realize that I acted with serious lack of forethought in adopting a mistaken and an unwise policy and this error is frankly acknowledged. There was no wrong motive, purpose, intent or action, and no purpose or intent of concealment, and my personal relationships in this matter were not permitted in any way to guide or influence my administrative policies and procedures. When, however, an honorarium was suggested, the matter passed beyond the region of personal choice and the policy followed should have been that of fuller consultation and it should have been with the proper authorities of the Council.

I have tried to decide what I could do that would give the Committee the completest freedom and enable it to best serve the highest interest, that of the institution to which I have had the privilege of devoting the larger share of my active life. In order thus to afford help to the Committee to the fullest extent, I place in your hands herewith, my resignation as General Secretary, for such action or recommendation as the Committee on Policy may take with regard to it. I do this fully realizing that it might easily be subject to injurious misinterpretation as to my reasons.

If the Committee or preferably a sub-committee should care to talk with me, such an occasion would be welcome in order that I may talk more intimately than can be done by formal procedure.

Sincerely yours,

(Signed)

Charles S. Macfarland

(Rev.) Charles S. Macfarland

enclosure.

It will be remembered by those long associated in the study of the social problems involved in the motion picture industry that it is a comparatively new industry, that the question of censorship has been a vexed and baffling problem, and that sentiment turned gradually to a trying out of other methods to ethicalize the industry. The organization of the Motion Picture Producers and Distributors Association, and the employment of Mr. Will H. Hays and former Governor Carl E. Milliken, were welcomed as a possible solution. Both of these men were considered Christian laymen of high standing.

I had formerly been a member of the National Board of Review from which I resigned because of dissatisfaction and later of the Committee on Public Relations associated with the Motion Picture Producers and Distributors Association until it dissolved and turned over its functions to the Department of Public Relations of the Association which was regarded as a body of regulation and reform to continue the work of the Public Relations Committee.

When Governor Milliken came to his present work, in connection with the above named Department of Public Relations, as I had known him for some time he naturally talked with me, set forth his ideals and advised with me from time to time. His purposes as to regulation and reform met my warm approval. He had represented the Northern Baptist Convention (of which he had been President) in the Federal Council for many years, had been Chairman of one of its Commissions, had served on many of its committees, including the Executive Committee, was at one time Treasurer of our relief funds, and was occupying high positions of trust in Baptist Boards.

When the film "The King of Kings" was proposed, I was asked informally if I would consider going to Hollywood if appointed, to confer with the composer. I said that my duties would preclude anything of the kind and joined in recommending the appointment of Mr. Andrews of the Harmon Motion Picture

Foundation, who subsequently went twice as an informal representative of the Federal Council by Dr. Cadman's appointment to study the delicate religious aspects of the film. The Federal Council's Administrative Committee afterward approved "The King of Kings", congratulated the Producers and recommended the film to the churches. From this time on, Governor Millikan consulted with me frequently, sometimes on general policies and at others on particular films touching religion, including those seeming to caricature Protestant preachers, on which matter I have long been engaged in correspondence with the film industry. I am glad to say that these caricatures have almost wholly disappeared from present-day films, although I have not heard regarding the last one which I saw and personally disapproved.

The latter part of December, 1927, Governor Milliken asked if I would give some study to the matter and serve as a regular advisor on religious films and those in which religion might be implicated. As I recall, it was stated that there were two others, one a criminologist and the other a sociologist. It looked like a useful service, very much such as I have been giving to broadcasting, and I agreed, without any reference to or thought of compensation.

He later advised me that his organization was accustomed to give modest honorariums to such counsellors, considering the importance of their time and attention.

It was stipulated that my service must be strictly confined to counsel and advice on religious films, that I would not in any way be impaired in freedom or do anything that seemed to endorse or approve the Association or anything it did, or in any way act for it or represent it, formally or informally. Nothing was said implying secrecy, and my own work as an advisor was known

to several associates. Honorariums were by check and were at times deposited to my account by our Treasurer's office, and were entered in my Income Tax Blank.

An agreement was made for the year 1928, which was renewed in December, 1928, and nothing was asked or done to lead me to question the good faith of the Association or of Mr. Milliken.

Relations between the Association and all bodies concerned had been cooperative and friendly. The Association had been paying bills for the Church and Drama Association, which was pre-viewing, announcing and approving pictures, and there was no question of organizational controversy. Several religious organizations, including one of the Federal Council Commissions, were receiving considerable service from Governor Milliken, in what seemed to them a part of the effort to lift the ethical standards of the industry and to help the churches which use motion pictures. In fact, the Public Relations Department of the Producers Association was regarded as a cooperating body with these agencies.

In connection with our Annual Meeting at Minneapolis and in connection with the Quadrennial meeting at Rochester, in December, 1928, the officers of the Program Committees granted Governor Milliken the opportunity of holding Motion Picture Breakfasts which were almost as if a part of the program. This indicates the atmosphere of sympathy and cooperation at this period.

During this time I rendered no service for Governor Milliken other than that of counsel and advice on religious and related films and had no consultation with him on Federal Council matters.

I gave no thought to any possible complications which might arise, as doubtless I should have done. But when on June 7, 1929, the Federal Council's Commission on Motion Pictures had completed organization and elected officers

I felt that I ought not continue to have any connection, even as adviser, with the Association. I so stated to my wife that evening.

A day or two after I stated the case to a trusted adviser and although he saw no impropriety in my continuance, I adhered to my decision. I therefore saw Governor Milliken at the earliest opportunity and requested that I be released, and Governor Milliken assented and agreed that it was advisable.

When "The Churchman" attacks appeared in July I was away attending conferences and went West in early July and did not know anything about the Editors' Conference in Washington. "The Churchman" attacks appeared while I was in the far West and were given no attention until I returned in August. I was away again visiting camps in August and I did not consider these editorials seriously until later.

The only personal reaction I have had on these attacks was a report to me privately that someone had informed the man who wrote the Editorials in "The Churchman" and the reporter of the daily paper which printed the false story about the Federal Council that the Producers Association had paid my expenses to Europe for the inquiry which I made in Europe into "The King of Kings", relative to its possible Anti-Semitic effect. I immediately saw this person, he acknowledged his action and his error, expressed his regret and said that he would correct his mis-statement to both of the persons he had misinformed.

The Federal Council Commission

In December, 1928, I was interviewed by Dr. Gulick, who felt very earnestly that we should take up the Motion Picture situation. I inquired among our constituent groups and discovered that several denominational and inter-denominational bodies had Committees on Motion Pictures, but that they had no cooperative agency and were all connecting up solely with the industry

itself. Indeed, they appeared to look in that direction for leadership.

I took the matter up with Mr. Andrews, Executive Director of the Church and Drama Association and Chairman of the Federal Council's Committee on Religious Drama, who agreed that action was called for, and as the result of our discussion he called a conference of these Committees, which, after full consideration, requested the Federal Council to set up a Commission on Motion Pictures. This organization was completed on June 7, 1929.

The members of the Commission were named by the denominational and interdenominational committees. The preliminary organization was delayed by an accident to me in which both arms were broken, so that the Commission was not completed and the Chairman and the Chairman of the Executive Committee were not selected until June 7. The Commission did not begin to function actively until late in September.

During this time no consultation was held on the proposed Commission with Governor Milliken or anyone representing him, and the Commission was decided upon before he knew anything about it. In order to insure proper relations, I asked Mr. Andrews to suggest a chairman to Bishop McConnell, which he did.

Differences of judgment in the Commission led the nominating committee to defer the election of a secretary and ultimately Dr. Winchester was named as Acting Secretary.

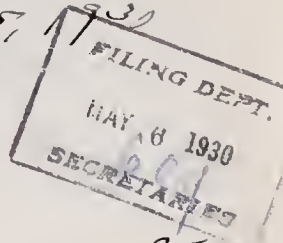
At the very beginning I stated clearly that this Commission was not for the purpose of either joining or attacking any institution, and that it was to keep absolutely free from any attachment to the industry.

The Commission voted to decline pre-viewing and I recommended that before taking up any policy, a survey should be made of the whole situation by our Department of Research.

No question arose in the Commission regarding the Producers Association until September 26 when the Chairman of the Commission made an attack on it, almost identically based on the same misinformation which appeared later in the "New York Herald-Tribune" and in "The Churchman".

Chas Macfarland
"ACHRAY"
MOUNTAIN LAKES
NEW JERSEY

932
May 5, 1930



My dear Dr. Speer

I thank you for your message & I have wished many times that you were here.

Let me assure you that the special committee of which you are a member will be perfectly free. I have received the statement of the Com on Policy in silence & humility. I purpose to maintain silence even in the face of current misrepresentation & falsehood.

I think I can see to it that any decision will be accepted without any protest by our staff or anyone else.

I thank God that I am able to see the larger interests involved

to the exclusion of any personal
interests & I pray that I may
be kept so.

Sincerely

Charles V. Waite
++

Chas S. Macfarland

RECEIVED

APR 29 1930

Mr. Speer

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA

WASHINGTON OFFICE
937 WOODWARD BUILDING

OFFICE OF THE GENERAL SECRETARY
105 EAST TWENTY-SECOND STREET
NEW YORK

COPY

New York, N. Y.
April 28, 1930.

FILING DEPT
MAY 6 1930
SECRETARIES

Dean Luther A. Weigle, Chairman
The Administrative Committee
The Federal Council of the Churches
of Christ in America
New Haven, Connecticut.

My dear Dean Weigle:

In reply to your gracious letter conveying the action of the Administrative Committee on April 25th, I desire to express warm appreciation of the spirit and attitude of the Administrative Committee with whose requests I shall be privileged to comply cheerfully.

Indeed, I have tried to be entirely passive and compliant in all these matters, feeling that the responsibility could best be assumed and the judgments rendered entirely by others than myself, in whom I imposed entire confidence.

There will be but one exception. I shall follow the request for leave of absence as far as possible without jeopardizing certain basic interests which cannot readily be transferred, remaining quietly at my home, but going to the office and seeing members of the staff at my home as may be necessary.

It is, however, worse than no use to kill Dr. Cevert in order to save myself. It would be the wrong choice.

After a month or so I shall expect to return to the office and render the best service I can during the remainder of my twentieth year, and after that retiring with good grace, but remaining available for any voluntary service that may be requested, so long as I live.

Sincerely yours,

(Signed) Charles S. Macfarland

(Rev.) Charles S. Macfarland
General Secretary

Federal Council of Churches

May 2, 1930

FILING DEPT
MAY 6 1930
609
SECRETARIES

Rev. Charles S. Macfarland, D.D.
105 East 22nd Street
New York City

My dear Dr. Macfarland:

I have received a copy of your letter of April 28th to Dean Weigle and have kept at hand for some days your personal note of April 5th.

I trust that the way in which matters have worked out may prove clearly to have been in accord with God's will. It has been a very difficult situation for you and, as you so honorably recognized, for the Council also. I am sure you also will believe that the committee to which the matter was referred sought to act in all loyalty and friendship toward you and also in full consideration of every other interest.

This is just a personal note now of assurance of abiding friendship and good will and of best wishes for all the future service that it may be possible for you to render in connection with the Federal Council and to the whole Christian cause.

With kind regard,

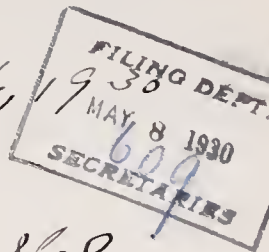
Very cordially yours,

RMS:B

Charles S. Macfarland S

"ACHRAY"
MOUNTAIN LAKES
NEW JERSEY

May 6, 1938



My dear Mr. Speer

Let me assure you that I believe
thoroughly in the good spirit motive
purpose & intention of ^{really all the members of} both Committees
(I am honestly forced to make one exception)
& that I fully realize that the ^{self-induced} working
of one poor human life is trivial in
view of infinitely larger interests.

To avoid any divisiveness
was my main thought & I think
the sending of my letter to Dean
Wright & all members of the ^{now} Ed.
ministerial Committee will ^{disperse}
of all efforts to ^{unbury} very poor
remains for any post-mortem in-
quiry.

My only thought now is to get
our affairs in the best shape for my
successor & associates & let my own
future rest with them if I find I
cannot any longer be grateful for the in-
estimable privileges of the past and live
in retrospect.
With gratitude
Yours
Charles S. Macfarland

Samuel Mc C. Cavert

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

Northern Baptist Convention	Evangelical Church	Colored M. E. Church in America	Reformed Church in America
National Baptist Convention	Evangelical Synod of N. A.	Methodist Protestant Church	Reformed Church in the U. S.
Free Baptist Churches	Friends	Moravian Church	Reformed Episcopal Church
Christian Church	Methodist Episcopal Church	Presbyterian Church in the U. S. A.	Seventh Day Baptist Churches
Churches of God in N. A. (General Eldership)	Methodist Episcopal Church, South	Presbyterian Church in the U. S. (South)	United Brethren Church
Congregational Churches	African M.E. Church	Protestant Episcopal Church	United Presbyterian Church
Disciples of Christ	African M. E. Zion Church	National Council of the, (Cooperating Agency)	United Lutheran Church (Consultative Body)

NATIONAL OFFICES: 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: FEDCHL

Telephone: GRAMERCY 3475

OFFICE OF THE
GENERAL SECRETARIES
REV. SAMUEL MCCREA CAVERT

MAY 19 1930

True

May 21, 1930

MAILING DEPT
MAY 18 1930
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SECRETARIES

Dr. Robert E. Speer
156 Fifth Avenue
New York City

Dear Dr. Speer:

I am so gratefully appreciative of your new book "Some Living Issues" that I should like very much to reprint in the Federal Council Bulletin the chapter on the "True and Abiding Basis of Christian Missions" and part of the chapter entitled "Christian Ideals of Education."

Have I your permission to do so if the publishers are willing?

If it is agreeable to you I should like to use in the June Bulletin a condensed reprint of the chapter on "Christian Ideals of Education", as in the enclosed copy, and to use the chapter on the "Basis of Christian Missions" a little later in the year.

With constant regards, I remain

Faithfully yours,

Samuel McCreca Cavert

SAMUEL MCCREA CAVERT
General Secretary

SMC AB

ROBERT J. CALDWELL
LINCOLN BUILDING
60 EAST 42ND STREET
NEW YORK

CABLE ADDRESS
"CALDPARK-NEW YORK"

TELEPHONES VANDERBILT 7543
7544

*Federal Council
of Churches*

April 21

RECEIVED
APR 21 1930
SECRET

Dear Mr. Nathan:

In reviewing the various periodicals that have come to my notice regarding Dr. Macfarland, I quote especially from the "Congregationalist" of April 17, which says that:

We have stood with the churchman and other religious weeklies in pointing out the serious situation that has arisen . . . with the integrity and complete independence free from every possible ulterior influence. From that standpoint, we regret Dr. Macfarland's service with the Motion Picture Producers while he occupied the office of Secretary of the Federal Council of Churches as unfortunate; but there is a grave question in our mind whether the responsibility and blame for that should be attached so much to Dr. Macfarland personally as to the Motion Picture Producers organizations and to the general situation in which we have been all more or less involved.

So much has developed during the past year that it is not quite easy to get the former perspective, but it must be remembered that Dr. Macfarland's service to the Motion Picture Producers came at a time before there was much real awakening to what was happening. The fact is that every editor's desk had been piled high with publicity releases indicating the high ideals of the Motion Picture Producers and Distribution Associations with a Presbyterian elder and a Baptist layman in charge, seeking the cooperation of Educational and Christian leaders in the making of motion pictures as wholesome as they ought to be. Both the secular and the religious press had published a great deal concerning the leaders taking these professions at 100 or almost 100%, and giving the public the impression that a sincere and widespread movement was going on for the solving along right lines of the moral and social problems associated with the motion picture theatres. Widespread cooperation had been developed in almost every direction and there had been very little heard either of criticism or of questioning.

Then came the somewhat general disillusionment. Almost overnight many of us awakened to the realization that in spite of all such professions, the movie situation was becoming steadily worse. We began to compare notes and we began also to inquire into the facts and conditions. The exposure of Dr. Macfarland's reputation in connection with his political record and his attempt to cover up the large contributions of Harry F. Sinclair's tainted wealth to Republican funds - this and many other circumstances, all combined to change the erstwhile favorable and cooperative attitude of the religious press and religious leaders toward the Days-illiken organization into that of severe criticism and analysis.

It is safe to say that if any such disillusionment had come at the time at which Dr. Macfarland was rendering service in reviewing films, a service which he evidently did not regard as conflicting either with his official duties or with his ideals and obligations as a Christian minister, ordinary good judgment would have prevented him from allowing himself to be placed in the compromising situation which has actually resulted. It is our contention, however, that Dr. Macfarland's

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LINCOLN BUILDING
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7544

April 21, 1930

case ought to be considered in the light of these former circumstances. If Dr. Macfarland had received for his services any amount disproportionate to the services he actually rendered, there might have been some point to the charge that what he received was in the nature of a retainer for himself or for the Federal Council. However, the amount involved was of no such proportion and was no more than a man of Dr. Macfarland's standing might have added to his regular income by writing of a book or a series of articles, over which no serious question has ever been raised.

One of the weaknesses of reforming zeal is its tendency to seize upon some individual and make him the scapegoat for situations and errors of judgment that are by no means solely or wholly his own.

In the light of the facts, the Congregationalist and Herald of Gospel Liberty can assume no such attitude towards Dr. Macfarland, nor can we join others in such a hue and cry. It is instructive and important to note that in the meeting of the Administrative Committee of the Federal Council, at which between thirty and forty people were present, representing various denominations, not a single voice was raised in question of Dr. Macfarland's integrity.

Dr. Macfarland came into the organization of the Council at a time when its prestige was by no means assured, when it had to make its way against much opposition and questioning and within large measure new plans had to be explored. Throughout the years of the progress of the Federal Council, Dr. Macfarland's profound faith has been an elemental asset, while his energy and persistence and the success that he has had in winning support to the organization have been foundation stones in all that has been accomplished. It is this record that makes deeply regrettable the slightest stain on an honorable reputation. An error of judgment no matter how grave its embarrassments, ought not to outweigh a lifetime of high service."

It seems to me the Federal Council and the Cause it represents will do an irreparable injury as well as an irreparable injustice to a good man if it throws into discard this stalwart soldier of Christian Faith and service and condemns him to a blighted life deprived of future usefulness, which he is so abundantly able to contribute, and surely lives of high intelligence and useful service are not so common among us that they can be so lightly regarded, all quite aside from the circumstance that every Sunday in every Church we preach tolerance and forgiveness, which it behooves the Church to practice as well as preach.

With affectionate regard

Faithfully yours,

ROBERT J. CALDWELL

RJC:
Rev. S. Parkes Cadman, D.D.,
429 Clinton Avenue,
Brooklyn, N.Y.

Geo W. Richards

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

Northern Baptist Convention
National Baptist Convention
Free Baptist Churches
Christian Church
Churches of God in N. A.
(General Eldership)
Congregational Churches
Disciples of Christ

Evangelical Church
Evangelical Synod of N. A.
Friends
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church

Colored M. E. Church in America
Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Protestant Episcopal Church
National Council of the (Cooperating Agency)

Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Churches
United Brethren Church
United Presbyterian Church
United Lutheran Church
(Consultative Body)

R. E. Spear NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: FENCIL

Telephone: GRAMERCY 3475

NOV 25 1930

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Ans. _____

November 24, 1930

Dr. Robert E. Spear
New York, N. Y.

My dear Dr. Spear:

The accompanying tentative draft of a report to be presented by the Committee on Function and Structure to the Executive Committee of the Federal Council of Churches is sent you in advance of the meeting on December 1 in order that it may have the benefit of your criticism.

It is open to revision at all points as a result of our discussion at the Hotel Hamilton on the evening of December 1.

Sincerely yours,

George W. Richards

George W. Richards
Chairman, Committee on
Function and Structure

Tentative Draft of REPORT OF THE COMMITTEE ON FUNCTION AND STRUCTURE

Washington, D. C.
December 1930.

To the Executive Committee of the Federal Council of the
Churches of Christ in America:

The Committee on Function and Structure reported to the Executive Committee assembled in Chicago, December 1929. The report was submitted not for final action but for information to, and further advice from, the Executive Committee. The final report is to be presented to the next quadrennial meeting of the Federal Council, 1932. After due consideration of the Report, the Executive Committee proposed that the Committee on Function and Structure prepare an action embodying the second proposal in its Report, relating to the administrative function of the Federal Council.

The second proposal is as follows: "Provisions shall be made in the Constitution of the Federal Council to allow churches to commit such functions as they may desire to the Federal Council. Such procedure would open the way for the Federal Council to become more than an advisory body; it would become an administrative body in such matters as are regularly submitted to it by the respective churches."

The tentative modification of the Constitution to meet the second provision is as follows: "This Federal Council shall have no authority over the constituent bodies adherent to it. It shall not undertake to formulate a common creed or form of government or of worship, nor in any way to limit the full autonomy of the Christian bodies which constitute its membership.

Its province shall be to offer its counsel to the churches, to recommend courses of action in matters of common interest, and to administer for any of the constituent churches such activities as they may commit to it and as the Council may accept.

"The distinctive amendment to the Constitution as it stands at present is the last sentence, namely - 'to administer for any of the constituent churches such activities as they may commit to it and as the Council may accept'."

The Committee has taken cognizance of the resolution of the Executive Committee but considers it as advisory rather than mandatory. Conference has been held with men of the Churches in reference to the wisdom and practicability of changing the structure of the Federal Council at this time. Opinions on this issue differ. After weighing the views that have been submitted by representatives of Churches and by officials of the Federal Council, your Committee has concluded that the Federal Council could render most effective service in the interest of the closer union of the Churches in America by continuing its operations on its present basis. Its functions, however, ought to be enlarged when necessity requires.

While it is a reasonable question to ask whether the time may not have come when the Churches in the Federal Council would be prepared to take a step toward closer relations to one another in the way of giving at least some administrative authority to the Federal Council, it is equally questionable whether the Federal Council cannot do more by indirection than by direction toward promoting union of such Churches as are inclined to unite, by pursuing the work that it has now in hand according to the Plan of

Federation adopted in 1908 and revised from time to time.

Your Committee believes that it would not be wise at this time to attempt a modification of structure of the Federal Council, not even to the extent proposed by the Executive Committee at its meeting in Chicago. While such modification of structure would be favorably received by many persons in the Council and perhaps by some of the Churches of the Council, your Committee is convinced that it would raise issues and also call for the protests which would seriously interfere with the efficiency of the present activities of the Federal Council as well as with the efforts towards organic union that are now in process among the Churches.

Your Committee, therefore, recommends the following:

1. That the Federal Council continue in the performance of its functions and enlarge its scope of operations, whenever the need arises, on the basis of the Constitution now in force.
2. That the immediate work before the Federal Council is to establish itself in the confidence and the control of its constituent Churches.

Respectfully submitted,

(signed) George W. Richards, Chairman

to has S. Macfarland

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA

OFFICE OF THE GENERAL SECRETARY
105 EAST TWENTY-SECOND STREET
NEW YORK

609
MS

December 17, 1930

Dear Dr. Speer:

We are correcting some inaccuracies in your address.

1. My letter to which you refer was not the letter in which I offered my resignation. It was a letter of explanation sent to Bishop McConnell at the same time.
2. Neither this letter nor the letter offering my resignation was presented to the Administrative Committee at the March meeting. In fact, none of my statements was presented to the Administrative Committee at that meeting.
3. Neither Bishop McConnell nor either of the two committees presented any statement from me, at any time.
4. The explanatory letter to which you refer was presented to the second meeting by Dean Weigle upon my own request.
5. You refer to "full conference" with me by the second committee whereas the committee had no conference with me and I knew nothing of their action until it had been determined upon.

It would not do, therefore, to print all this, because it would raise again just the questions which had been raised by members of the Administrative Committee and Executive Committee, but which, by my request, have been dropped.

Inasmuch, however, as your report from the Committee on Personnel appears as coming from you in the official records of the meeting, we can simply avoid the duplicating of this section.

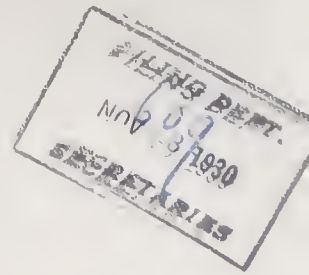
Sincerely yours,

Charles S. Macfarland

(Rev.) Charles S. Macfarland
General Secretary

Dr. Robert E. Speer
156 Fifth Avenue
New York, N. Y.

November 11, 1930



Professor Reinhold Niebuhr,
Union Theological Seminary,
Broadway at 120th Street,
New York City.

The Federal Council of Churches

My Dear Dr. Niebuhr,

I am very much obliged for your good letter of November 7th confirming so fully what Mr. Covert said when he was here with other members of Dr. Langdale's Committee, and when he reported your most cordial attitude toward the proposal that had been made. I realize very fully the importance and the difficulty of the task, and I appreciate more than I can say the honor of the suggestion of my name in connection with it. We talked the matter over very fully and frankly when the deputation from Dr. Langdale's Committee was here, and I tried to set forth the first view of the matter as it lay in my mind. I do not see at present that the path of duty lies in that direction, and I do still feel the claim of my commitment to the Foreign Missions Cause. I told Dr. Langdale's Committee, however, that I would of course give the matter full consideration and would talk it over with a few friends, but that I could not hold out any assurance of a favorable reply. I do hope and pray that the right man may be found, whether it is I or some one else, and that the place may be filled as in the Will of God.

With warm regard,

Very cordially yours,

LES:C.

November 15th, 1950

Dr. John T. Langdale, D.D.,
150 Fifth Avenue,
New York City.

My dear Dr. Langdale,

I ought not to keep you and the Committee waiting longer for a definite answer to your invitation to me in behalf of the Federal Council. In view of the approaching session of the Executive Committee, and your preceding meetings of the Policy Committee and the Committee on Secretarial Personnel this coming Saturday, you should have a definite answer without further delay.

I have thought the matter over carefully and prayerfully; indeed it has nearly been out of my mind since you presented it. I am sorry, however, to have to say that my deliberated answer must be the same as the judgment I expressed to you and the friends who came with you when we first talked the matter over. I cannot now see that it would be right for me to leave the distinctive foreign mission service. It is to this work that I am called to be most when forty years ago I ought to give my life and my time of duty. My only joy is just that it was when I have always been eager and anxious to do all that I can in every way to help forward the Christian Cause in all its forms, but I still think that my primary and special responsibility is in this field and that in it and from it I can still render my best service to the general cause, and especially to the cause of Christian cooperation and unity.

If there is any way in which I can help you and the Committee in your difficult task I shall be glad, as you well know, to be of whatever service I can.

I am sorry that I have to be away from Thursday to Saturday evening and cannot attend the meeting of the Committee on Secretarial Personnel at 11:30 o'clock or the meeting of the Policy Committee at luncheon. Will you kindly present my excuses for absence?

I had a long talk with Dr. MacFarland and the friends who in doing so told me of the expressions which had come to him from many friends with regard to his relationship to the Federal Council and I earnestly expressed the hope, in which I understood him fully to agree, that these friends would be willing to accept the situation and not to raise difficulties which could have no helpful result at the meeting of the Executive Committee.

I have also talked with Dr. Glenn and Dr. Barth with regard to Dr. MacFarland's future relationship to the Council, and I do not see any objection to his resignation, and his retirement on January 1st, and his salary thereafter with an generous financial provision as the Finance Committee may be

Dr. John W. Langford,

- 2 -

11/25/50

able to arrange. This would seem to me to recognize Dr. McFarland's very great services to the Federal Council, and at the same time to set him free in relationships that would not impede his freedom on the one hand and that would leave the new clerical staff of the Council wholly free for the work of the future.

With warm regard,

Very faithfully yours,

J:G.

F. E. Johnson

RECEIVED

JUL 23 1930

Mr. Speer

FRANCIS J. MCCONNELL, PRESIDENT
CHARLES S. MACFARLAND
SAMUEL MCCREA CAVERT
JOHN M. MOORE
GENERAL SECRETARIES
FRANK H. MANN, TREASURER

Federal Council of the Churches of Christ in America
(INCORPORATED)
105 EAST TWENTY-SECOND STREET
NEW YORK

Department of
Research and Education

WILLIAM ADAMS BROWN, CHAIRMAN
F. ERNEST JOHNSON, EXECUTIVE SECRETARY
BENSON Y. LANDIS, ASSOCIATE SECRETARY

FILED
AUG 10 1930
SECRETARIES
TELEPHONE GRAMERCY 54

July 22, 1930

To the Members of the Administrative Committee:

I am sending you herewith

- (1) the concluding sections of our draft report on the Centralia tragedy.
- (2) a proposal for a study of the relation of church and state.

These documents will come before the Administrative Committee at its meeting on July 25 and I am putting them in your hands for study in advance of the meeting.

Sincerely yours,

FEJ:C

CONCLUSIONS OF THE CENTRALIA REPORT

Reconstruction of Events

Following the discussion of so many details it may be well briefly to reconstruct the events as we believe they probably happened.

There was a definite drive against the I.W.W.'s in Centralia. Newspaper statements supplied sufficient ground for the expectation of a raid and the fact that a raid had occurred in connection with a patriotic parade on a similar occasion the year before made this assumption reasonable. Elmer Smith believed that such a raid was planned and, as their attorney, warned the I.W.W.'s.

An agreement was entered into by the I.W.W.'s to defend their hall with firearms both from inside and outside the hall. Becker, McInterney and Britt Smith, who remained in the hall, were party to the agreement and were armed. Faulkner, Morgan and Sheehan, also in the hall, were unarmed and may or may not have known of the agreement. Bert Bland, Hanson and Roberts were stationed on Seminary Hill and Davis in the Avalon Hotel, all parties to the agreement and armed. O. C. Bland and Lamb were in the Arnold Hotel, Bland a party to the agreement and armed while Lamb may or may not have known of the plan and was probably unarmed. Barnett was in the I.W.W. hall during the morning but left before the parade began. He probably knew of the plan. His participation in the event is referred to below. The arrangement was that those outside should fire when they heard shots coming from the hall or saw a move against it.

The halting of the Centralia contingent in front of the building was probably by design, since some of the legionnaires immediately interpreted it as a possible signal for hostilities and offered to rush the hall. Such a move was probably made before any firing occurred, although it is possible that, seeing paraders bunched in front of the hall, some one of the waiting I.W.W.'s, either inside or outside the hall, more likely outside, precipitated the affair by firing sooner than his comrades in the hall expected or intended. At the distance of Seminary Hill it would be easy to confuse a bunching of men in the street with an actual attack upon the building.

The use of firearms precipitated excitement and fury. During the rush on the hall McElfresh was shot and killed, probably by a bullet from Seminary Hill. Casagrande was mortally wounded some time after the first rush and at some distance from the hall. It is probable that Grimm, for whose death the men were tried, was shot from the Avalon Hotel and while he was standing in the street. Whether he was deliberately picked off or not is not clear. Barnett was probably not in the Avalon but in the Roderick Hotel and unarmed and therefore could not have shot Grimm.

The I.W.W.'s found inside the hall were taken prisoner; Everest shot his way out and, some distance away, wounded Dale Hubbard in attempting to elude pursuit. Everest was lynched early that evening.

The Major Questions of Fact

The crucial questions of fact in this case are, first, Did the rush on the hall or the shooting occur first? and, secondly, What agreement had been made concerning the defense of the hall? The fact that the men were tried solely for the murder of Grimm raises a third question: Was the shot which killed Grimm fired from inside or outside the hall?

As to the first question, no exact answer is possible. It seems likely that some actual move toward the hall on the part of the paraders occurred before any shots were fired. The most that can be said with assurance is that the movements of the paraders in front of the hall made it appear to the waiting I.W.W.'s that an attack was commencing, or, at least, was imminent.

As to the second question, it is admitted and may be regarded as certain that the I.W.W.'s had entered into an agreement to "defend the hall" with firearms both from inside and outside the building.

As to the third question, there is a strong probability that the shot which killed Grimm was fired from the Avalon Hotel. The weight of evidence at the trial was to the effect that Grimm did not personally participate in the attack. Affidavits to the contrary are not strong enough to overcome this testimony given under cross examination. The evidence indicates that the shot which killed Grimm came from the .38-55 caliber gun which "John Doe" Davis took to the Avalon Hotel. As to the claim of the prosecution that Barnett was in the Avalon Hotel, it does not seem to be in accord with the facts. It is probable that he was in the Roderick Hotel and unarmed.

Major Questions of Law

The Shooting

The shooting of Grimm from an outside station was without legal justification. The law seems clear on this point. Under the Washington statute defense of property is lawful, even with firearms, when danger to property involves danger to person. However, defense of another person (except perhaps a member of one's family) is lawful only when it takes place "in the presence of such other person." The men outside the hall were clearly not "in the presence" of those defending their property from inside.

Denial of Second Change of Venue

If the statement of the trial court that a second change of venue is not permissible in a criminal case is correct, this settles the matter. The statute does not in terms permit a second change; it does, however, permit a change, generally, in the event of "excitement or prejudice". If no second change of venue is permissible a gross miscarriage of justice may result from the fact that the court and not the defense decides on the county to which the case is moved; it might conceivably change the venue to a county where prejudice was greater than in the original county and the defense would be without redress. A fundamental rule of statutory construction is that such construction shall be reasonable.

Decision as to the change of venue rested with one man; his discretion was not reviewed by the appellate court. His choice lay, apparently, between a place where conditions were less unfavorable to the defendants and a place where prejudice against them certainly existed. He chose the latter. This was a great blow to the defense and prevented holding the trial under conditions that even approximated impartiality.

In sharp contrast with Judge Wilson's handling of this matter is the action of Judge Jury of Seattle in the Cunningham Criminal Syndicalism case. In the latter case the jury was discharged on the motion of the State just as the court

was about to instruct the jury. The action was based on the presentation of a mimeographed letter purporting to have been signed by Sherman Rogers, industrial editor of The Outlook, which had been sent to the jurors before they were impaneled and which contained denunciations of prominent labor leaders, warnings of anarchy and adjurations to the jury to "do their duty" in criminal syndicalism cases. Although the court had instructed the jury to disregard the letter the deputy prosecutor contended that the supreme court had held that "matters which are so extremely prejudicial as this letter must be to either one side or the other" cannot be cured by the instructions of the court to the jury.* Judge Jurey was publicly reported to have declared that if the author of the letter could be discovered he would be "dealt with summarily by the court." **

* Seattle, Wash., Times 9:22:20

** Seattle, Wash., Star

Arrest of Witnesses

In connection with the arrest of witnesses for the defense during the progress of the trial it may be well to consider judicial reaction in other similar circumstances. The latest judicial statement concerning such action is that of an appellate federal court in November, 1929, as follows: "The practice of arresting witnesses during the progress of a trial is not to be commended. If it is done for the purpose of intimidating witnesses, or influencing the jury, it is a plain attempt to obstruct the administration of justice, and should be punished as a contempt." (Powell v. U.S., 35 Fed. (2) 941). The significance of these arrests is accentuated by the fact that witnesses for the State who were discredited by their own statements were not subjected to similar treatment.

Attitude of the Prosecution

The true function of the prosecution in a trial is not primarily to secure a conviction, but to do justice. In this case the prosecution attempted to keep the trial in Lewis County where the clash occurred and where prejudice was intense, brought federal troops to the scene of the trial, and had two defense witnesses arrested for perjury. The prosecution's brief on appeal asserted in substance that the testimony of any I.W.W. sympathizer might be disregarded as presumably false.

Exclusion of Evidence

Waiving legal technicalities, it is difficult to see how the exclusion from the record of evidence concerning the raid on the I.W.W. hall which had occurred during the year previous could be other than prejudicial. Obviously, this event had a very great bearing on the attitude of the members of the organization. The same may be said of the exclusion of evidence concerning the activities of the Citizens' Protective League and the Employers' Meeting of October 20. By judicial ruling matters of the utmost significance in interpreting the acts of the defendants were excluded from the trial.

The Retention of the Troops

Since the court did not disclose the information upon receipt of which it refused to dismiss the federal troops who were stationed in the vicinity of the

court house it is impossible to assert with finality that they served no useful purpose. It is difficult, however, to see any necessity for their presence and quite as difficult to avoid the impression that they must have created an atmosphere that was not conducive to the rendering of impartial justice.

The Verdict

Assuming that the fatal shot came from an outside source, as admitted before the jury, under the Washington law the jury was required to convict of first degree murder all who were party to the agreement to defend the hall with firearms from outside and to acquit all who were found not to have been party to the agreement. The jury were apparently unwilling to find any guilty of first degree, which, under the Washington statute, would involve the death penalty or life imprisonment, in the jury's discretion. They were likewise apparently unwilling to let all of them go free. The court afforded a way out in its instruction to the jury at the request of defense counsel that a finding of murder in the second degree was permissible. In bringing in a verdict of second degree murder against all seven, however, the jury acted in a manner inconsistent with any legal theory which applies to the facts. They did, on the other hand, bring in a verdict which would, they apparently thought, assure a punishment that would fit the offense. The theory underlying the verdict seems to have been that the prisoners had conspired not to kill wantonly but to defend their hall with firearms, and that, on the other hand, they were acting illegally in placing men outside the hall. Thus the verdict appears to have dealt what the jury, in their own minds, considered to be rough justice.

The Sentence

Seven I.W.W.'s were found guilty of second degree murder which involves unpremeditated but intentional homicide. This is the crime for which the men were given a sentence of from 25 to 40 years' imprisonment. Question has been raised as to the legality and judicial propriety of this sentence. On legal grounds alone it cannot be said that a sentence of from 25 to 40 years for second degree murder is unjustifiable. Court practice in sentencing for second degree murder varies widely. Nor can objection be made on strictly legal grounds to the disregarding of the jury's recommendation of leniency. Under the Washington law discretion in this matter is a prerogative of the court. On the other hand, the long sentence raises an important moral question which will be treated in the next section.

Injustice by Omission

It is impossible to exclude from consideration the many acts of violence against the I.W.W. for which no one was prosecuted. The earlier raid on the I.W.W. hall, the destruction of that organization's property on this occasion, the deliberate lynching of one of their number, the violence of the man hunting, as well as earlier acts of violence, have gone without investigation or punishment. Neither were the definite attempts to influence the jury investigated. Proceedings for contempt of court were not brought against those responsible.

The lynchings of Everest have never been prosecuted. This killing was committed four hours after the shooting and after nightfall and was a peculiarly revolting affair. The reason assigned by the prosecuting attorney for not prosecuting is that the perpetrators are not known. There is evidence, however, that the names of some who took part could be ascertained. The severe treatment accorded this little group of radicals considered alongside the immunity given to those who committed crimes against them, makes a deadly parallel.

Questions of Morals

In considering the course of events which led up to the Centralia tragedy, the business men's meeting three weeks before, at which was initiated the plan to use private and violent methods to eliminate the I.W.W.'s from the town and to wreck the I.W.W. hall, stands out as the beginning of this series of tragic events. The action taken at this meeting was unjustifiable and lawless.

It is inevitable that ideas which definitely challenge or oppose the settled order, whether in the realm of religious faiths, political programs or economic systems, will arouse suspicion and fear among those persons whose lives are based upon the existing beliefs or practices. The more challenging the new idea, the greater is the threat to security which it brings and the sharper the distrust and fear which rise to meet it. It was natural that the I.W.W. beliefs should arouse intense antagonism, but experience has shown and men must learn that ideas arise under the stress of situations, and those alone survive which in some way definitely deal with a situation and fill a need. Ideas of violence cannot be suppressed by violence. Rather, they root themselves more strongly when so opposed. And when the mood of revolt is fortified as it was in these men by a deep sense of social injustice and economic disadvantage the effort to deal with them by violence only converts their resentment into malignant hatred and violent resistance.

Admittedly, the I.W.W. hall was to the business men of the town a symbol of open opposition to their economic and social beliefs and to their patriotic sentiments, as well as a menace to industrial equilibrium, to their own economic security, and to their mental serenity. They looked upon it both as a danger and an insult to themselves, the community and the nation. No legal way existed, they had been told, by which they might destroy it. Yet each man has a right to his economic and political, as to his religious, beliefs. Violence is no more justified toward the one than toward the other. And the fact that private violence was required to accomplish the end sought should have given the community serious pause. What cannot be done by the duly constituted authorities must be questionable justice.

It is understandable that the police officials might be unable to give adequate protection to the I.W.W. hall in the general situation which followed the meeting of the business men. But denial of protection and, above all, the failure to protect the hall during the parade, was neglect of duty. The probability of a raid was known; the parade was to pass the hall; the tenseness of the community also was known. The situation was explosive even if the police knew of no definite plan to raid the building that day - which is doubtful. The officials appear to have been seriously recreant in the performance of their duty.

The raid was wrong even if the probability of bloodshed could be eliminated. But in the situation which existed that day, the probability of serious casualties could not be eliminated, and should have been foreseen. Those who initiated the raid and those who planned it did a great wrong.

That a patriotic parade should, ironically, have been made the occasion of an attempted illegal raid indicates the temper of the community and the attitude of the raiders. But this does not lessen, indeed it accentuates, the wrong of their act. These legionnaires were returned soldiers commemorating the first anniversary of the end of the war. Their emotions were intense, having been fanned during the war and afterward by national and local patriotic propaganda, in which was mingled agitation against the I.W.W.'s as pacifists during the great and popular struggle. The raiding was probably quite spontaneous on the part of many of them. But their leaders must have known that they were allowing the patriotic impulses

of the Legion to be exploited in the interests of lumber operators in a way that concerned many of the Legion members not at all and might even militate against the welfare of the humbler ones among them. This raid was no noble patriotic demonstration. The motives were manifestly mixed. Economic interest and class solidarity were powerful and obvious influences in the tide of feeling which broke into hysteria and fury on that Armistice Day. The leaders were definitely wrong in allowing their organization to be led, by appeal to its fraternal and patriotic sentiments, into attempting to handle matters with which none should interfere save the people's duly elected representatives. Again, the fact that the desired result could not be arrived at by proper and legal measures should have been an effective deterrent to men of patriotic spirit.

The situation of the I.W.W.'s was difficult. Since they expected a raid at the hands of a much stronger party of determined men, they might have made one more earnest effort to secure police protection on Armistice Day and if it were refused them, rather than incur the risk of a deadly encounter, they might better have removed their records for safe keeping and abandoned the hall. This would have been in accordance with the avowed creed of their organization. The hall was indeed their property, and their meeting place, with all that that means to casual laborers and social outcasts. It was the symbol of their ideal of a new society. But bloodshed and even loss of life were likely to result from armed resistance. Their own plans of defense from inside and outside the hall made bloodshed practically certain. Where it would end no one could tell. Another meeting place could doubtless be found if this one were destroyed. Their decision to stay is hard to justify as well as contrary to their avowed principles. It resulted, as might have been foreseen, not only in the loss of several lives, but also in the loss of their liberty, the closing of their hall and suspension of the activities of their organization. They completely frustrated their own purposes.

The verdict of the jury was manifestly a compromise and, under the law, seems to have been the closest approximation to justice which the jury could make. But that the effort of the jury to render a fair judgment was thwarted by the court in the infliction of so long a sentence is fairly clear. The sentence, legal technicalities aside, was an extremely long one in view of all the extenuating circumstances. It is at this point that the disinterested student of the trial gains the strongest impression of injustice, an impression which is sharply accentuated by the fact that shameful crimes against the I.W.W. have gone unpunished to this day.

Throughout this whole tragedy passion reigned. Business men, raiders and I.W.W.'s alike were in a state of mind which does not lend itself to reason. The fury of the lynching, the pursuit of the I.W.W.'s, the killing of a posse member and the plea that such killing was accidental and even justifiable because the man was mistaken for an I.W.W., the policing of the city by legionnaires, and the conduct of the trial, are indications, after the event, of the state of mind which led to the tragedy. The outstanding feature of this whole series of events was the passion of the community, which made sound moral judgments impossible. Both sides used social dynamite and neither seems to have realized the magnitude of its offense.

It must be remembered, however, that experience in the period of the Great War, and its aftermath, has made clear much which was not understood at that time, or but dimly and by the few. Not many who lived through that period can afford to point an accusing finger at any group or individual for surrendering to the passion created by hysterical propaganda. The Centralia story is a vivid

warning of his duty to the man who feels the pull of a current of mass excitement and the quickening of the pulse that heralds the surrender of reason to mob passion. Those who feel the rising tide of passion, who lend themselves to its increase, or make no effort to lessen its force are far from guiltless of the consequences. The seven I.W.W.'s in Walla Walla Penitentiary are paying the legal penalty of a crime the guilt of which is by no means theirs alone. Not only the people of Centralia and the State of Washington, but the people of the whole United States should ponder deeply, honestly and humbly the tragic consequences of that uncontrollable outbreak of mass emotion.

Recommendation from the Department of Research and Education
to the Administrative Committee of the Federal Council of Churches.

July 25, 1930

Introductory Statement

Since the first years of the post-war period the churches of America have been taking a more or less active part in promoting international cooperation and in propagating what they conceived to be Christian teachings with reference to the social order. With the sharpening of the social conscience of the Christian community existing customs, standards and relationships have more and more been challenged in the name of Christianity. At the same time the gradual extension of government functions has brought it about that in their efforts to better community life the churches have found themselves reviewing acts and policies of governments where matters of moral and religious concern have been involved, and have often been constrained to influence public policies in one or another direction.

The inevitable result has been a sharpening of the issue over the relation between church and state and a demand for more rigid compliance with what many hold to be an "American principle" of separation between religion and politics. This issue at the present time is causing much unrest and no little confusion. It affects all the activities of the churches in behalf of world peace, civil rights and economic justice. The issue has been obscured, although rendered no less pressing, by recent political campaigns. On no question is the Christian community in America more in need of light.

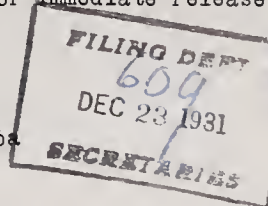
In view of these facts, the Department of Research and Education proposes that the Administrative Committee of the Federal Council of Churches appoint a special committee to make a study of the relation of church and state to report to the Quadrennial Meeting of the Federal Council in 1932. The Department offers its facilities and the service of members of its staff in the conduct of this inquiry, and would treat the project as one of its major commitments for the next two years.

It is suggested that the study comprise three phases - historical, descriptive and normative. That is to say, the historical development of ideas and policies should be first examined; then a comprehensive account should be given of present theories and practices; and finally a formulation of principles should be made for the consideration of the constituency of the Federal Council of Churches.

The Department of Research and Education respectfully recommends to the Administrative Committee the appointment of a committee to conduct the study above outlined.

Federal Council of the
Churches of Christ in America
105 East 22nd Street
New York, N. Y.

For immediate release



DEC 21

Christians in China, Japan, and America
During the Manchurian Crisis

Ans.

The war menace in Manchuria has caused grave concern not only to Christians in the United States but also to those in both China and Japan. The record is still incomplete, but enough news has come to the office of the Federal Council of the Churches of Christ in America to show that earnest efforts were made by our fellow-Christians in the Far East to promote a peaceful settlement.

The first move seems to have been taken by Mr. Ebisawa, Secretary of the National Christian Council of Japan, who cabled at once to the National Christian Council of China his personal concern and his assurances that Japanese Christians would cooperate with Christians in China to find a peaceful solution. The China Council promptly sent a sympathetic response. On September 29th, after the executives of the Japan Council had met, they sent an official cable to Shanghai repeating the assurances previously sent by the Secretary. The Japanese Fellowship of Reconciliation also communicated with the Fellowship of Reconciliation in China.

Japanese Christian leaders in Tokyo called at the Foreign Office and "were met by the Vice Minister, who gave them a very sympathetic hearing." They also called on the political editors and the owners of the leading newspapers and "requested the editorials on news to be presented in a way to bring a friendly settlement with China." On October 2nd, a general meeting of churchmen and leaders in the peace organizations was held in Tokyo. Although no special resolutions were passed, support was given to the efforts for peace already under way.

The news from China is less complete, but word has been received of a prayer meeting in the home of Mrs. Chiang Kai-shek in Nanking on September 30th.

Dr. C. Y. Cheng, General Secretary of the National Christian Council and Moderator of the Church of Christ in China, in a letter from Shanghai dated October 24th, says:

"The future is very uncertain and doubtful, and it seems that brutal force is still trying to have the upper hand in international affairs. The future is unknown to us, but we are happy to say that it is not unknown to Him whom we love and trust. We believe God will rule and overrule human affairs. We pray that the love-principle of Jesus Christ may prevail at such a time of international disagreement and strained relationship. I would appeal to you to remember us in your prayers, first, on behalf of the countries of both China and Japan, that they may seek a better and more Christian way of solving their problems, and, secondly, for the Christian peoples in these two countries, that they may show forth in word and in deed the principle of Jesus Christ, which is essentially love. You realize, of course, that neither the Japanese churches nor the Chinese have much influence over the countries, nevertheless, let us shine forth as the light of the world which, in time, will change the human heart from hate to love."

From the Japan Christian Council the following resolution has come:

"On this eleventh day of November, which commemorates the consummation of world peace, the National Christian Council of Japan, in its Ninth Annual Session, deeply regretting the occurrence of the Manchurian incident, expresses itself in the following resolution and feels that it is its natural duty and responsibility to appeal to Christians both within and without Japan.

"In view of the Manchurian incident we cannot but feel a deep sense of self-reproach that the spirit of world peace based on brotherly love which we constantly advocate does not, as yet, pervade the world's life. At this time we pledge ourselves to new endeavor in behalf of peace in the Orient and through the world.

"May the conception of justice, friendship and love be deep-going and rule the hearts of all who are concerned with this problem and lead to an early solution of this situation, thus eradicating the roots of the difficulties between Japan and China and helping to foster the peace of the world.

"In accordance with this resolution we will exert ourselves to the uttermost. At the same time we earnestly desire the prayers and cooperation of our brethren in Christ and peace organizations everywhere."

Christian leaders in China also were evidently doing all they could to secure a peaceful settlement, as shown by the following wireless story from Shanghai published in the New York Times of December 4th:

"Twenty-five Chinese and foreign Christian leaders, representing all denominations of the Christian Church and including four Roman Catholics, returned today to Shanghai from Nanking, where they participated with General Chiang Kai-shek in one of the most unusual gatherings in the history of republican China. They conferred with General Chiang and joined in devotional services, praying for a settlement of the Manchurian dispute.

"The leaders were reticent about the proceedings, saying they did not wish their motives to be misunderstood, but they were greatly impressed by General Chiang's desire to have their aid.

"After the devotional services a Christian conference was held at which General Chiang Kai-shek spoke at length, declaring that China was at a crossroads, one path leading to peace and the other to bolshevism. He expressed the hope that the Christian Church would help to achieve a settlement of the Manchurian trouble and declared his faith in Christianity to lead in the path of light and righteousness.

"The Christian leaders assured him the church prayed for both China and Japan to use the League's offices to settle the crisis. The conference merely discussed the situation and no resolutions were adopted. Afterward General Chiang and his wife joined in prayers both for China and Japan before the party left aboard a special train for Shanghai. The visitors presented Bibles to the President and his wife."

Conferences between Christian leaders in the United States and Canada resulted in the following cablegrams to the National Christian Councils in China and Japan, sent November 27th:

"The Federal Council Churches, the Foreign Missions Conference, and the Federation of Woman's Boards, representing Christian people in the United States and Canada, are deeply concerned over the Manchurian situation. A peaceful settlement is highly important for the world disarmament conference and enduring world peace. Without prejudging the issues, we earnestly suggest that the Christian forces in Japan and China renew their efforts to influence their governments to seek a peaceful solution. We join our prayers with yours for peace. Identical cable sent to China. (Japan)."

The Administrative Committee of the Federal Council of Churches adopted on October 23rd a resolution expressing deep appreciation of "the prompt action of our Government in cooperating with the Council of the League of Nations in seeking a peaceful settlement of the issues now at stake between China and Japan and in calling the attention of China and Japan to their solemn obligations as signatories of the Peace Pact of Paris." This was supplemented on December 3rd by a statement by the Executive Committee at its annual meeting in Philadelphia.

C O P Y

John M. Glenn

September 15, 1922

SEP 15 1922

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Robert H. Gardner
Episcopal General Convention
Municipal Auditorium
Portland, Oregon.

Zelie representative of Federal Council of Churches on staff of American Relief Administration in Russia just returned. His purpose was to give food bought with money collected by Council to Orthodox clergy. No other organization has done this. Tells thrilling story of remarkable response and appreciation from bishops, priests, monks, nuns. We should have been intimately and officially connected with this fine example of Christian sympathy and cooperation. Also with help to Armenian Christians and campaigns for warless world. We cannot afford to stand apart and be left out of such effective, practical fights for Christian standards, morals and sympathy. Aloofness will be interpreted as timidity and lack of faith by Catholics as well as Protestants and tend to cool enthusiasm for Conference Faith and Order. /^{Federal} Council needs our counsel and influence. Let us stand firmly by our own convictions but not refuse to work shoulder to shoulder with other Christians in practical affairs. Please show this to Bishop Brent.

JOHN M. GLENN

FEDERAL COUNCIL OF
THE CHURCHES OF CHRIST IN AMERICA
105 EAST 22ND STREET
NEW YORK CITY

For Dr. Speer's Information

FILED DEPT.

OCT 9 1922

SECRETARIES

Letter from Mrs. John M. Glenn - Portland, Oregon -
September 21, 1922.

Bishop Reese of Southern Ohio told me that the House of Bishops had voted 57 to 31 to recognize inclusion of F. C. There was very full and animated discussion, but as Bishop Reese said, it went splendidly over the top. Those who spoke in favor of it were Bishops Brewster of Maine, Williams of Michigan, Darlington, Parsons, Talbot, Brent and Sessums. Those who spoke against it were Bishops Brewster of Connecticut, Gailor and Manning. Among those who voted against it were Bishops Francis, Hall, Johnson of California and Bliss of Vermont. Your telegram was read and extracts from your letter. Bishop Reese said that your help had made a great difference in the result. Mr. Gardiner has just told me that he is very afraid that the F. C. C. is too far down on the calendar to get acted on in the House of Delegates. There is a great pressure of business.

John M. Glenn

RUSSELL SAGE FOUNDATION
130 EAST 22D STREET
NEW YORK CITY

JOHN M. GLENN,
GENERAL DIRECTOR

FILING DEPT.

OCT 6 1922

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SECRETARIES

05
September 30, 1922.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, N. Y.

Dear Mr. Speer:

From what Mrs. Glenn tells me, I think the proposal in the Episcopal General Convention to apply for membership in the F. C. C. was a failure for three reasons, namely: (1) The reluctance of Morehouse and some of the very high church clergy to make any alliance with ~~of~~ Protestant churches. (2) Ultra conservatism of a number of laymen who did not like the utterances of the Social Service Commission of the Council concerning industrial matters. (3) The fact that the Massachusetts State Federation of Churches and possibly the Boston Federation have admitted Unitarians and that some of the secretaries of local federations have been over zealous in their protestantism and made statements that were unnecessary and indiscreet, both concerning churchmanship and industry.

The vote in the House of Bishops was most encouraging and I feel that the appointment of a Commission to give consideration to the question is an encouraging step forward. This will give us a chance for contacts and for getting all the facts explained. It is not unnatural that people who do not know the F. C. C. intimately should assume that it is responsible for the local federations. I am inclined to think that if some of us who were intimate with the plan and work of the F. C. C. had been in Portland, the result would have been different. I would rather, however, have failed than have won by a bare majority.

I have a very nice letter from Bishop Brent who says that he has written to you and Brown. I enclose an extract from a letter from Mrs. Glenn about the vote of the bishops.

Sincerely yours,

J. M. Glenn

Morehouse spoke vigorously against joining F. C. C. He specially stressed the point that the S. S. Comm. has been partial to the workingmen's side in industrial matters - This seems to me an unfair method & not entirely ingenious in him.

OCT 6 1922

SECRETARIES

Letter from Mrs. John M. Glenn - Portland, Oregon
September 21, 1922.

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Robert H Gardiner

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COPY

World Conference on Faith and Order

Office of the Secretary
Robert H. Gardiner
174 Water St., Gardiner, Me.

November 20, 1922.

Rev. Charles S. Macfarland, D. D.,
105 East 22nd Street
New York, N. Y.

Dear Macfarland:

I am writing to Bishop Lines to ask him whether he thinks it would be expedient to try and get an invitation to Dr. Speer to meet the Episcopal National Council at its next meeting about the first of December. As I said before, it will not do for me to intrude.

Possibly it might be well for Speer to take the matter up with Senator George Wharton Pepper, Land Title Building, Philadelphia, Pa. I understand that Pepper is anxious to remain on the Council and hopes to attend meetings. If he is at the December meeting his advocacy would be valuable.

As I telegraphed you, I hope to see you at your office next Wednesday at 10 A. M.

Sincerely yours,

(Signed) Robert H. Gardiner

RHG/H

RT. REV. CHARLES H. BRENT, D.D.
BISHOP OF WESTERN NEW YORK
CHAIRMAN

Robert Gardiner

FILING DEPT.
GEORGE ZABRISKIE, D.C.L.
49 WALL STREET, NEW YORK CITY, U.S.A.
TREASURER
JAN 25 1923
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RETARIES

WORLD CONFERENCE ON FAITH AND ORDER

CONTINUATION COMMITTEE REPRESENTING THE FOLLOWING COMMUNIONS:

ANGLICAN, ARMENIAN, BAPTIST, CONGREGATIONAL, CZECHOSLOVAK, DISCIPLES, EASTERN ORTHODOX, FRIENDS, GERMAN
EVANGELICAL, LUTHERAN, METHODIST, MORAVIAN, OLD CATHOLIC, PRESBYTERIAN, REFORMED, SOUTH INDIA UNITED



December 28, 1922.

OFFICE OF THE SECRETARY
ROBERT H. GARDINER
174 WATER STREET, GARDINER, MAINE, U.S.A.
CABLE ADDRESS: ROBGARD, BOSTON

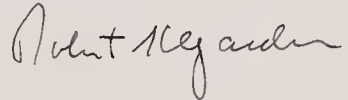
Dr. Robert E. Speer
156 Fifth Avenue
New York City.

Dear Speer:

Bishop Brent wrote me most enthusiastically about the meeting of the Federal Council in Indianapolis. One of the things which impressed him most deeply was the complete absence of sectarianism. I wish very much that I could have been there.

I shall be in New York for some days about the middle of January and I shall hope to have a chance to have a good talk with you.

Yours sincerely,



RHG/N

Thomas Fisher

THE BERWIND-WHITE COAL MINING COMPANY

FILING DEPT.

DEC 5 1922

SECRETARIES

Commercial Trust Building,
Philadelphia,
October 10, 1922.

Dr. Robert E. Speer,
President, Federal Council of Churches of Christ in America,
105 East Twenty-second Street,
New York, N. Y.

My dear Bob:

As I promised some time ago to give you, in October, \$500 for your Federal Council of Churches of Christ in America, I am enclosing herewith check for \$1,000 to cover that \$500 plus \$500 for your Near East Relief. Will you be good enough to see that I get proper receipt for these contributions?

With very good wishes for your success, I am,

Sincerely yours,

THOS. FISHER

G

DEC 5 1922

609
SECRETARIES

November 28, 1922

Mr. Thomas Fisher,
The Berwind-White Coal Mining Co.,
Commercial Trust Bldg.,
Philadelphia, Pa.

My dear Tom:

I have received your letter of November 22nd with its enclosures and have taken the matter up with the Secretaries of the Federal Council.

The Commission on the Church and Social Service, one of whose Secretaries is Mr. Johnson, is made up of representatives of the different denominations whom they have designated to care jointly for different interests and responsibilities the Churches may have in relation to social and industrial questions. The Committee which directs this Commission, as Mr. Johnson's letter shows, is made up of the Secretaries of the leading denominations which were charged by their denominations with responsibilities in this field. Especially in these days of transition and readjustment, the problems which this Commission has to deal with are by no means simple. It has to determine first of all, what business, if any, the Churches have in relation to any of these problems. Second, to get accurate information for the denominational Social Service bodies so that they may have a reliable knowledge of the facts.

As I understand it was for the purpose of obtaining such information that Mr. Johnson wrote his letter to Mr. Berwind, a copy of which I am keeping, returning the original, in case you may wish to have it. A great many conflicting statements have been printed about the situation in Somerset County, and these were appearing not only in the secular but in the religious press as well. Mr. Johnson and his Committee felt that the duty fell to them and that it was only just to various organizations that the leaders of the Church agencies and editors of the Church papers might have before them a just and fair presentation of the facts. As I understand, this was the purpose of his letter. I had not heard of it until you sent it to me, and as I have read it, it struck me as a courteous and not improper letter, and it has impressed those to whom I have shown it in the same way.

Mr. Thomas Fisher...2

11/28/22

Of course there is the general question as to whether the Churches should interest themselves in any way whatever in social and economic questions, but whatever our present judgment on that question may be, it is certain that they are interested and will be involved inevitably. It is for that reason that it seemed to many that they ought to be protected against false information and the motived propaganda which is perpetually going on. I am sure that Mr. Johnson felt that his letter would furnish an opportunity for such a statement as would set forth the real facts and be the best answer to any misrepresentation or misjudgment.

I learned from the Secretaries of the Federal Council that at the same time Mr. Johnson wrote to you, he sent a similar letter to the Consolidated Coal Co., and as a result, Ex-Senator Watson at once invited him to his office and explained fully the point of view of the Company and made a statement of the facts.

As you review the matter in the light of this statement, doesn't Mr. Johnson's letter seem quite natural and right?

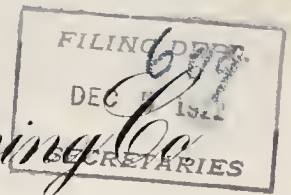
I was very sorry not to see you at Huntingdon at the time of the re-dedication of the old Church. The work has been beautifully done, and in its attractiveness and adequacy, it is a great improvement over the old room as you and I knew it in our boyhood. It was nice to see your mother and Anna and Mary Gwin, but it was sad to think back to the old days and to reflect on how the men who sat at the ends of the pews in our time are now all gone, with the exception, I think, of Mr. Simpson. Squire Elliott, I hear, died only a few days ago, leaving a generous bequest to the Church.

With warm regard,

Very sincerely yours,

RMS-KC.

Thomas Fisher



The Berwind-White Coal Mining Co.
Miners and Shippers of the
Eureka Bituminous Coals.
Commercial Trust Building,
Philadelphia

ADDRESS ALL
COMMUNICATIONS
TO THE COMPANY

November 22nd, 1922.

Mr. Robert E. Speer, Personal
105 East 22nd Street,
New York, N. Y.

My dear Bob:

The enclosed letter under date of November 18th from Mr. F. B. Johnson, of your Research Department, addressed to Mr. E. J. Berwind, has been referred to me, together with the statement of Mr. John D. Rockefeller, Jr., sent out with his card attached, and also an account of its reception by the miners' official organ of central Pennsylvania, which miners' organization is attempting to carry on a strike in Somerset County, Pennsylvania.

I regret that any part of your organization takes up a dispute of this kind.

While the younger Rockefeller may refer to conditions in properties where he is interested, it in no way applies to conditions at our plants.

We have studiously kept out of the newspapers and have used every effort to avoid getting into a controversy with various organizations which have interested themselves in matters where they have no more information than that coming from partisan reports which are read in the daily papers.

With very kind regards,

Sincerely yours,

A handwritten signature in cursive script, appearing to read "Thomas Fisher".

Importance of Employee Representation

In response to a request for information on his personal position in reference to the labor situation in the Somerset County, Pennsylvania, coal fields, John D. Rockefeller, Jr., in a letter to F. Ernest Johnson, Secretary of the Research Department of the Federal Council of Churches, said:

I am glad to reply to the question which you ask me in your recent letter in regard to the situation in Somerset County, Pa.

I am not now, nor have I ever been, a stockholder in, or in any way connected with, the Berwind - White Company, directly or indirectly. I am, however, a stockholder with a minority interest in the other company which you mention, namely, the Consolidation Coal Company.

BELIEVER IN MORAL RESPONSIBILITIES OF STOCKHOLDERS

As a minority stockholder, I have no legal power, even if I were so disposed, to dictate the policies of that company. Moreover, I must concede

the administrative rights of management within certain limits of authority and responsibility.

Apart from these usual and recognized limitations, whether legal or administrative, I am now, and long have been, a believer in the moral responsibilities of stockholders.

FEELS GRIEVANCES WELL FOUNDED

In this special case of Somerset County, Pennsylvania, I have not hesitated to accept my personal responsibility or to record my own position. This I have done directly and through competent representatives.

I believe that the underlying grievances of the miners in this district are well founded, and I have urged with

all the sincerity and vigor at my command that the present labor policy of the operators, which seems to me to be both unwise and unjust, be radically altered.

It is my understanding that the operators in the Somerset County coal mines have hitherto denied their employes all voice and share in determining their working conditions and any adequate machinery for the uncovering and adjustment of grievances.

The day has passed when such a position can justly be maintained by any employer, or group of employers, in a country like ours. I have long advocated, and never more earnestly than now, a labor policy which concedes to the employes in every industrial unit what I believe to be a fundamental right, namely, the right to representation in the determination of

those matters which affect their own interests.

REPRESENTATION JUST AND VITAL

As a member of President Wilson's first Industrial Conference, I used these words:

Representation is a principle which is fundamentally just and vital to the successful conduct of industry. This is the principle upon which the democratic Government of our country is founded.

On the battlefields of France this nation poured out its blood freely in order that democracy might be maintained and that its beneficent institutions might become available in other lands as well.

Surely it is not consistent for us as Americans to demand democracy in government and practice autocracy in industry.

This is a conviction I have long held. It is a principle which, in the capacity of an individual stockholder, I have vigorously urged as the most promising measure for putting an end to industrial misunderstanding and conflict.

(Signed) JOHN D. ROCKEFELLER, JR.

October 25, 1922.

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SECRETARIES

PENN-CENTRAL NEWS

The NEWS circulates in every mining town in central Pennsylvania.

THE CAUSE OF THE WEAK SHOULD BE THE BATTLE OF THE STRONG.

VOL. 2. NO. 1.

CRESSON, PA., SATURDAY, NOV. 18, 1922.

PRICE 5 CENTS

MINE HERO CARRIES UNCONSCIOUS BUDDY OUT OF DANGER ZONE

Edward Kelley, Whose Father and Brother Were Killed, Tells How Albert Schrusky Saved Life at Risk of Own.

SPANGLER, Nov. 13.—One of the stories of heroism that escaped newspapermen during the days following the disaster at the Reily Collieries No. 1 mine on Nov. 7 came to light here today when Edward Kelley, one of the rescued miners, whose father and brother were killed in the explosion, told how his life was saved through the courage and strength of a friend, Albert Schrusky.

When the blast came, Kelley and Schrusky, with others of the men who were eventually rescued, were knocked down by the force of the explosion. Kelley was rendered unconscious. Schrusky, badly gassed, retained consciousness. He regained his senses soon and started with others who could crawl, toward one of the headings which did not have a draught through its course, and so was immune from penetration by the deadly black damp which always follows air currents.

As he staggered along, Schrusky came across the body of Kelley, lying as he had fallen. Schrusky stopped and examined Kelley. Finding him breathing, Schrusky, who is a giant in stature, picked up Kelley and staggered along. At times he carried the unconscious man in his arms and even on his back; at other periods, especially when the gas became stronger, he dragged his living burden.

Other miners crept past the pair, bent upon getting to the headings into which the deadly gas was not carried. Schrusky clung faithfully to his burden until, at last, they reached the closed heading where the little group waited until the rescue workers came.

In the miners hospital here, Kelley told visitors of the heroism of Schrusky, who lay on an adjoining cot recovering from the effects of his experience in the mine. Schrusky would give no details of his act, other than to admit it. But his comrades who witnessed it, did.

HERRIN MINERS' TRIAL IS FIGHT AGAINST UNION

Business Organizations of Illinois Use Case As Text For Pamphlet Against Labor.

By McALISTER COLEMAN
Federated Press Staff Correspondent

MARION, Ill.—No one should run away with the idea that Marion, where the first of Herrin riot cases were scheduled for trial Nov. 8, is a union town, like Herrin ten miles west of the Williamson county seat. While the Greater Marion Assn. did not contribute to the funds for the prosecution of the miners solicited by the Illinois Chamber of Commerce, it is not to be supposed that its members are solidly opposed to the open shop movement. The sentiment of those who will be by no means overwhelmingly pro-union.

Pronoun vs. antipronoun. This is the issue that has little by little come to the fore, ever since the strike breakers were taken over the buck-walk of the Lester strip mine between (Continued on Page Three)

LAST TENT COLONY FAMILY GOES INTO WINTER QUARTERS

Windber, Oct. 15.—Lumber with which to build two more barracks for tent colony victims of the Berwind Whites is on its way to the colony at No. 40 mine. That means that, before the week is over, the last of the evicted families will be under a roof and ready to continue the fight for decent living wages and union conditions for whatever time is required to win.

There are but six families still living in tents at this time, Nov. 15. The scores of families thrown out by the order of Berwind have been provided with proper shelter which will insure them comfort during the winter months.

THE COAL STRIKE

"From many directions I have heard complaints that the rights of citizens have been over-ridden by police officials during the coal strike. How far these reports are justified I do not yet know, but as Governor I intend to find out. The law is the law for rich and poor, employer and employees, miners and police, and must be obeyed by all alike. As Governor, I will not more tolerate disobedience to it or infringement upon it by one class than by another. It applies to all, and must be respected by all."

GIFFORD PINCHOT.

ROCKEFELLER OFFERS YELLOW DOG CONTRACT TO STRIKING MINERS

Action of Consolidation Coal Indicate That Morgan, U. S. Steel Methods Dominate—Miners Would Have to Sign Away All Rights to Join Union Organization.

SOMERSET, Nov. 14.—"Yellow Dog" contracts, wherein the miner sells his body for life and mortgages his soul for eternity, have been offered the striking miners of Somerset county as a result of the John D. Rockefeller influence in the operators' association.

That statement is a miners summary of the latest development in the strike of the 15,000 formerly non-union men of this field, along with about 65,000 others in Westmoreland, Fayette and parts of Cambria and Indiana counties. It indicates the procedure which the laboring coal employers of the country propose to follow. It is, in fact, a part of the Gary plan to break unionism and indicates that the Rockefeller's are dominated by the Morgan group, which controls the U. S. Steel and inaugurated the atrocities against the strikers in the 1919 strike.

The contracts which are being offered strikers by the companies provide that the miner shall not join the United Mine Workers of America or any other labor organization. Automatic discharge results from the miner joining any such organization. The contract covers a single-sized, typewritten page and leaves the victim who signs it about in the condition of a chattel slave, according to miners who have received copies.

Rockefeller, in a burst of feeling over a month ago, condemned the action of the Somerset operators as unfair and unjust. He intimated that he would use his influence to have the Consolidation Coal company, of which he is a minority stockholder, deal justly with its employees. He later condemned the 8-hour day and the 7-day week. If the Yellow Dog contract is in his medium through which the abuses which impelled 80,000 men to undergo evictions, killings and abuses from imported gunmen are to be corrected, then his employees would be better off if they worked as chattel slaves outright, according to union men.

H. B. SCOTT EASILY BEATEN BY DEMOCRAT, ALTHO HE SNUGGLED UP TO PINCHOT

PHILIPSBURG, Nov. 16.—Citizens without regard to party affiliations, are still chuckling over the defeat which the Center-Clearfield senatorial district voters handed out to Harry B. Scott, of this town, erstwhile political boss.

Scott lost out by a big vote to William I. Betts, democrat, who had the support of citizens who forgot party line in administering proper rebuke to professional politicians.

Adopting the tactics of his state political pals, W. Harry Baker and Ed. Beideman in Dauphin, Scott attached himself to the Pinchot candidacy, possibly in the forlorn hope that he could escape the consequences of his alliance with Jim Chambers and Judge Quigley, self-appointed bosses of Center county, and maybe rich enough careless voters to let him slip into the senatorial job.

But the voters were very much awake to the situation and they gave the Centre county's self-appointed bosses' candidate such a trimming that made his defeat as national committee two years ago seem like a slap on the wrist by comparison.

Scott's political partners, Jim Chambers, who was accused of butting into a case and trying to get a union miner official of Clarence to plead guilty to an offense the man was later found to be innocent of, and Judge Quigley, are reported to have seen the handwriting on their political futures.

Independent voters of the district would not be surprised to hear of the announced retirement of the three from political affairs, especially as Governor-Elect Gifford Pinchot knows the details of their latest effort to keep Scott in a political job. If no announcement is made, the voters promise to make another one of their own next year, and it will be heard and understood.

HOLMES FIRES HOT SHOT AT LEGION JINGOES

Comparing Fascisti to egion and Ku-Klux, Liberal Preacher Pleads for Internationalism.

(By The Federated Press)

NEW YORK.—When Dr. John Haynes Holmes, preaching here in the Community church, charged the American legion with lawlessness and mob terrorism, C. W. A. Cannon, vice commander of the legion in New York state, made the angry report that Dr. Holmes was more interested in the welfare of Germany than America. Then the legion official added regretfully:

"There is nothing we can do to punish him. He is protected now because there is no war and we must recognize the law of free speech."

Dr. Holmes' reply was to reiterate his charges, and he did it with vigor. "I meant every word I said," he declared. "The Fascisti is a combination of the American legion and the Ku Klux Klan. Both are lawless and both exert mob rule to get what they want. This was especially true of the American legion two years ago. The Fascisti in Italy has been ignoring the constitution of the state. That is exactly what the legion and the Ku Klux Klan has done."

"I also meant what I said when I told my hearers it was tragedy for an American to fight for his flag. There were four flags on the flag. They were the municipal, the state (Continued on Page Three)

LABOR ELECTS PINCHOT, DEFEATS KREIDER, G. O. P. CONGRESSMAN IN DAUPHIN

Realt Sounds End of Beideman-Baker Rule at State Capitol—Political Jobholders Hunt Other Places to Root Knowing Pinchot Will Make Them Work.

HARRISBURG, Nov. 15.—Defeat of A. S. Kreider, Republican congressman from the 19th district, by organized labor, which threw its support to Frank C. Siga, Democrat, has deconsecrated the Dauphin County republican organization which is headed by W. Harry Baker and Lieutenant Governor E. E. Beideman. Baker is republican state chairman of the republican committee. Beideman is lieutenant governor and the mouthpiece of Governor Sprout's administration.

Organized labor was for Pinchot for Governor. He carried Dauphin county by a landslide over McSpauln. Organized labor was bent upon defeating Kreider, whose specialty in tax-dodging had aroused the farmers and whose advocacy of 17 cents an hour for labor brought him forcibly before the workers' attention. His operation of the shoe manufacturing plants also was cause for action by the workers. Kreider lost Dauphin county by 3,000 votes.

News of Kreider's defeat in the rock-ridden Republican capital of the state has alarmed the political element which attached itself to Pinchot's candidacy in a last feeble effort to keep alive the remains of the Cameron-Quay-Terrose machine. Baker, who fought Pinchot during the primary and then made desperate efforts to square himself with the progressive candidate, failed to put any punch into the Dauphin county fight.

Beideman made an equally miserable farce of his effort—if any was made. Beideman and Baker forced the Dauphin county Pinchot forces to let Beideman preside at one Pinchot meeting. Pinchot clipped the old gangsters by forcing them to accord place on the platform to a dozen staunch supporters who made possible Pinchot's nomination at the primary.

This serving of notice upon the noisy lieutenant governor and his chief backer, Baker, that the clean element in the state will not only be recognized but will be given first consideration by Pinchot, tears away the last leg upon which the former bosses of the Dauphin county machine leaned.

More than 1400 job-holders who vote their salaries to Beideman and Baker and who nearly all worked to defeat Pinchot at the primary and then made practically no effort to get his votes at the general election, are fearing that they may have to go to work—did that, too, at new jobs wherever they can secure them, or in new beds, if they can light on a "soft spot" from the national administration.

SPANGLER'S DEAD BURIED DURING THREE-DAY SERVICE WHILE COMMUNITY MOURNS

All Business Suspended for Week in Two Towns as Funerals of 70 Victims Fill Churches and Streets—Dependent Families Cared for by Prompt Relief Contributed by All Classes.

Spangler's dead were buried last week, when the 77 victims of the gas explosion at Reily Collieries Mine No. 1 on Nov. 7 were followed to their graves by thousands of their mourning relatives and friends.

Seventy of the funerals were held in Spangler and Barnesboro; two were in Bakerton two in Nant-y-Glo; one in Altoona, one in Houtzdale and one in Portage.

The services in Spangler and Barnesboro were marked with an unusual solemnity. Not a wheel of industry turned in either town during the entire week following the explosion on Monday. Business houses remained dark until Saturday. All schools were dismissed for the week. Not even the stroke of a hammer could be heard in either place.

Services for the Catholic victims were held in the mornings of Thursday, Friday and Saturday. The protestants honored their dead in the afternoon. This arrangement was made in order to permit friends of the victims to attend as many of the services as was possible.

All the executive officials of District No. 2, U. M. W. A. were in attendance, along with board members and organizers (Continued on Page Two)

BERWIND'S MEN FAIL TO GET UNION MINERS INTO MIXUP-COURT TO ACT

WINDBER, Nov. 14.—Efforts of the Berwind gunmen and strike-breakers to provoke trouble with striking union miners have resulted in four of the gentry being held for Somerset court. "Judge Berkeley can attend to such animals" is the way the union miners put it in declining to mix it up with the imported fellows who do Berwind's bidding.

Latest effort to stir trouble showed this week, when Joe Smith, strike-breaker, took a punch at John Mison, financial secretary of the Windber union. After Joe did his work his brother Charles, who is in the same class came along and tried the same trick. Both are to appear for trial at the Somerset county court, being under \$500 bail each for appearance.

Burgess' Barefoot, company employee, got busy immediately after the two landed in trouble and ordered policemen to patrol the pavement in front of M. G. George's pool room, where union men spend some of their leisure time, and prevent men from congregating.

The other two who will have to explain their conduct to Judge Berkeley got into action with James Gibson, president of the Windber Local Union. One Jim Campbell, who started on strike with the other Windber men and who returned to work after being out two days, tried to pull Gibson off the sidewalk. Gibson refused to be lead into trouble. (Continued on Page Two)

MINER ASSEMBLYMAN

Patrick McDermott, United Mine Worker from Hastings, was elected to the State Legislature by the workers of the Cambria county district. His running mates, Joseph Washington, a railroad man, and A. B. Kirsh, farmer, were defeated. Washington's vote was close to that of the second successful republican candidate.

VETERAN MINER WOULD HAVE SOMERSET FACTS KNOWN TO DIST. MINERS

Seattle, Wash., Nov. 1, 1922. Editor Penn Central News:

Receiving copies of the News recently has stirred within me recollections of District No. 2 and a desire to get in touch with my many friends there thru its columns.

While it is some years since I have been in District No. 2, I am still interested in its welfare and have been watching with keen interest, and some anxiety, the efforts that have been and are being made to organize the Windber and Somerset Co. fields and bring them into line with the rest of the organized fields of the district. The conditions in those fields has been a menace and an injury to the organized miners of District No. 2, and a cause of dissatisfaction and despair to the unfortunate working and living there.

For many years at each succeeding convention of the district the question of organizing these fields and removing this menace was discussed; tales of hardships imposed on the workers there, injustice done them, rights denied them, long hours, long tons (there were no check-weighmen there) and short pay was (Continued on Page Two)

KANSAS VOTES TO OUST UNJUST AND UNFAIR INDUSTRIAL COURT

Lawrence, Kan., Nov. 13.—Jonathan M. Davis, Democratic Governor-elect of Kansas, will start a move as soon as he takes office to repeal the Industrial Court law. He takes his election as a repudiation of the law, passed by guidance of Governor Henry J. Allen.

"The Industrial Court law," Mr. Davis said, "has been unfair and unjust and there is no need or place for it in Kansas. There have been only a few cases before it and none of them has been settled satisfactorily."

"The State needs officers who will arrest the wealthy man as quickly as the poor man and then the public will respect officers of the law and laws will be obeyed."

"Obnoxious laws cannot exist as long as I am Governor. The Industrial Court law is one of them.

RANK AND FILE OPINION

Wednesday, November 1, 1922.
Editor Penn Central News:
Dear Sir and Bro.

That was a good article you printed on Rank and File opinion. Down here in Somerset with the rank and file opinion on the old army tent, full of holes as the democracy we made safe in France—the rank and file are long on opinion. We've got opinions alright. We got opinions to burn, only they don't keep the tent dry. Yesterday the wife patched up that windward with a copy of the Cleveland agreement. That's the best job the great victory done for us this far. But I guess the boys that have gone back to work ain't going to forget what it meant to the organization when the old non-union fields joined the big push. They say Consolidation is about to settle. Well, whether they do or not the boys down here intend to stick out on Berwind-White till h— freezes over. That's one piece of rank and file opinion.

But that ain't what I began to write about. I see you are telling the miners to get behind Harding's coal commission. I never was a baptist so I can't feel just right about sion. I never was a baptist so I can't feel just right about sion. I never was a baptist so I can't feel just right about sion. The way they run things down there in Washington nowadays, its too much like the things John D. says and Consolidation. Its too grand words but slow as h— on performance. The Penn Central was saying that if the miners kept their eyes open and didn't sleep on the job they could get full weight from the commission. You put up a pretty good argument, though as I was saying I can't feel just easy about these government commissions especially when a member of John D.'s congregation picks out the commissioners. Ain't Berwind a (Continued on Page Two)

IS MELLON RESPONSIBLE FOR SOMERSET STRIKERS FAILING TO GET CONTRACT?

Gregory, Evicted Miner Whose Baby Died of Exposure in Tent, Asks Secretary of Treasury Two Serious Questions.

JEROME, Nov. 14.—George Gregory, strike leader of the Hillman Coal & Coke Company, is in Washington to tell Secretary of the Treasury Andrew S. Mellon just what it means to live in tents during winter weather while seeking to get a working contract that will make certain that the miners have decent working conditions and a living wage. He also wants to ask Mellon two important questions.

Gregory, who has just come from a hospital where he went after one of the Hillman beat him with brass knuckles, has recently lost a daughter through exposure resulting from living in a tent. The baby died suddenly from pneumonia, contracted during one of the freezing nights it endured early this fall.

Reasons for Gregory seeking to see Mellon are that the Mellon bank in Pittsburgh and the Mellon advice to coal operators are understood to be responsible for the Hillman and other companies failing to settle with their employees. Gregory will put it up to Mellon as to whether or not the secretary of the treasury and chief advisor to President Harding stands behind a policy of war on women and children.

The following letter will be presented to Mellon, or, if he refuses to see Gregory, will be made public:

Open Letter to Mellon.

"I have been a coal miner 18 years in Somerset County, Pa., to get the big questions."

"I have been a coal miner 11 years in Somerset. We have been on strike seven months—part of the 80,000 men in non-union fields who joined the union last April and were left out of the settlement. We are asking only for what 500,000 other miners got from their operators last August."

"In Somerset our families are being evicted by the hundreds. Armed guards beat us and jailed us. I was beaten up and in a hospital a month ago. When I got out and back to my family in the tent, my youngest baby died. My baby died, like others in the tent colony, of exposure."

"The heads of some of our biggest companies are your business associates in Pittsburgh. The directors of my employer, the Hillman Coal & Coke company, are associates of the directors of many of your companies. Your brother, R. B. Mellon, is a director of the coal companies headed by D. B. Zimmerman, another of our big employers. The strike has put Zimmerman in financial straits but back of him stands the Mellon National Bank of Pittsburgh."

"My company signed the union contract for its mines elsewhere. In Somerset it hopes to starve out and freeze out our women and children. Eight hundred in our mine at Jerome struck on Good Friday. Only one has gone back to work."

"We ask you two questions. First, do you approve of our operators warring on women and children with evictions and armed guards because we joined the union?"

"Second, we have been told in Pittsburgh that a member of the cabinet, familiar with the coal business, is opposing the operators who want to settle. Until you become Secretary of the Treasury, you were director of great coal companies to (Continued on Page Two)

EXTEND SYMPATHY

DuBois, Pa., Nov. 8, 1922. Resolved that the members of Local Union No. 2722 U. M. W. of A., DuBois, Pa., extend their heartfelt sympathy to the survivors, widows and orphans of the members of Local Union 144, Spangler, Pa., who lost their lives in the disaster at the Reily Mine No. 1, at Spangler.

EXTEND SYMPATHY

Richard McNally, P. J. Murphy, Thomas Jones, Rec. Secy.

read 609

W. W. Foland

Sept 16, 1922.

enc. Sept 17, 1922

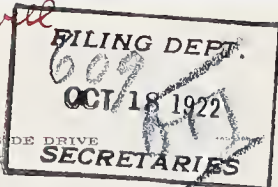
Miss Cooke

10/11/22.

sent to F. E. Johnson

10/11/22

R J Caldwell



EIGHTY-FIVE RIVERSIDE DRIVE
NEW YORK

October 13, 1922

Dear Dr. Speer:

I would be happy if we could have the pleasure of your company at my residence, 85 Riverside Drive, at seven o'clock on the evening of Thursday, the 19th instant, to meet former Ambassador and Mrs. Wm. G. Sharp, Mr. and Mrs. Hamilton Holt, former Ambassador Bahkmeteff, Mr. Bouimistrow, president of the Russian Red Cross here, Dr. MacFarland of the Federal Council of Churches, Mr. Vickrey of the Near East Relief, former Ambassador to Turkey Oscar S. Straus, and others.

Aside from the pleasure of your company, we need your counsel for the reason that we want to see if someone cannot offer a constructive suggestion as to how disturbances in the Near East can be prevented in the future. My own view is that if the Turks had been notified by our Admiral before they began massacring the Christians they would be bombarded by our warships, there would have been no massacre, and certainly it is un-American and unreasonable to be continually saving Christians only to preserve them for future slaughter, which is apparently the only fate awaiting the Christians in the Near East where they come in contact with the Turks.

It would seem as though it behooves America to arouse itself completely and definitely to putting a stop to this situation, which we can never expect Europe to do because of the cross currents of politics, whereby one nation checkmates another for the furtherance of personal ends.

Faithfully yours,



R. J. CALDWELL

Dr. Robert E. Speer, President,
Federal Council of Churches,
105 East 22d Street,
New York City.

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TELEPHONES BARCLAY

(COPY)RECEIVED
R. J. CALDWELL15 PARK ROW
COR BROADWAY

NEW YORK

COPY

October 17, 1922

Dear Mr. Kingsley:

I am happy to note by your letter of October 16th that we shall have the pleasure of your company at seven o'clock on the evening of Thursday, the 19th instant. The company has grown so through the interest in the Near East situation that we have been obliged to transfer the dinner to the Waldorf Apartment of the Waldorf Astoria, the same hour and date.

I am very sure everyone will agree with you that the suppression of atrocities would not apply to the Turks alone. I have asked Bishop Brent, Dr. MacFarland of the Federation of Churches, Mr. Cunliffe-Owen, and Mr. Oscar S. Straus, to each draw up a resolution representing their best thought on the subject, for presentation and comparison at the dinner, and I would be happy, Mr. Kingsley, if you would do the same.

Dr. James L. Barton, chairman of the Near East Relief, has written out his ideas to the effect that "Declaration by the President and Secretary of State should have been made to the Kemalist authorities that acts of atrocity against unarmed citizens would:

1. Destroy America's good will towards that Government, and make impossible American cooperation in future work of reconstruction.
2. That the United States cannot and will not recognize a government which makes use of wrong treatment of its own citizens as a government method of administration."

My own idea is that this government should have notified both the Greeks and the Turks that massacres by either would alienate this government and result in refusal to recognize the guilty power, and that any massacre coming within the reach of our naval guns would be stopped by bombardment. I am very sure under these circumstances, there would have been no massacre and no bombardment any more than there was a war with Germany when President Roosevelt served notice on the Germans in the Venezuela episode.

It seems to me that if some declaration on the general nature of the Monroe Doctrine could be exacted from

R. J. CALDWELL

15 PARK ROW
COR BROADWAY

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P-2

NEW YORK October 17, 1922

this government by way of pressure brought through the churches, it would meet the case, using somewhat the following form:

"The Government of the United States views with abhorrence the wholesale massacre of defenceless peoples as a violation of the principles of humanity, and as disturbing the peace of the world, and will refuse to hold diplomatic relations with any nation condoling or permitting such atrocities within its borders."

America happens to occupy such a position in the world today that no nation will willfully alienate itself from this country, and especially does this apply to such nations as are liable to indulge in atrocities.

This resolution would not prevent our engaging in relief work where necessary, but it certainly ought to tend to discourage the necessity for relief work, and I have advices from Washington that the Washington official minds are running in this direction, so have reason to believe the thought, if properly supported, will fall on fertile ground, for Washington, along with the rest of the country, according to the unanimous opinion expressed at the Near East Relief meeting the past week, is surfeited with trying to relieve distress which could much easier have been prevented than cured. I believe I am correct in stating, although not authorized to make such a statement, that the above fairly represents Mr. Hoover's views.

Faithfully yours,

RJC:W

R. J. CALDWELL

Darwin P. Kingsley, Esquire
346 Broadway,
New York City.

OCT 19 1922

609
SECRETARIES

October 17, 1922

Mr. R. J. Caldwell,
85 Riverside Drive.,
New York City.

My dear Mr. Caldwell:

I am very much obliged for your kind invitation which I should be delighted to accept but I must be in Chicago on the 19th. I am glad that you are taking this matter up and trust that something may come of your efforts to represent the matter justly in Washington.

As to the policy which the Churches ought to ask the Government to support, I venture to quote an action taken by our Board at its last meeting:

"The Board of Foreign Missions of the Presbyterian Church, as one of the American Christian agencies which has been working for a century in the Near East, sends the following communication to the President of the United States and the State Department, relative to the crisis in the Near East:

While recognizing the exceeding delicacy of the situation, and the great political issues involved, and the consequent limitation under which our Government must act, and while expressing its approval of the sympathetic attitude of the Government as set forth in the statements of the President and Secretary of State, the Board of Foreign Missions of the Presbyterian Church desires to emphasize the following points which it feels should be stressed:

FIRST: That in any treaty that may be written between the Allied Governments and the Turkish Government, there should be secured the fullest guarantees of religious freedoms.

SECONDE: That there should be guarantee of protection for minority peoples so that they should be freed from a repetition of persecution and unjust treatment.

THIRD: That the Government recognize its moral responsibility to share in securing the above guarantees and lend its good offices to the Allied powers in bringing about a speedy and just settlement of Near Eastern difficulties.

10/17/22

FOURTH: That our Government, recognizing how deeply it is concerned in these questions that involve the peace of the world and within the limits which must necessarily govern its participation, should agree to take part in such conference as may be called to discuss those questions which are involved, which have to do with great moral issues and the interests of humanity."

I am asking Mr. Cavert, one of the Secretaries of the Federal Council, if he will be good enough to send you a copy of a letter which we are just sending to one hundred thousand churches and which suggests the course of action which seems to us the Churches might properly follow.

My own conviction is that the moral influence of our Government executed with Great Britain and France might have entirely prevented the destruction of Smyrna and I believe that that moral influence rightly executed now could secure the protection of the oppressed minorities, the guarantee of religious freedom and the security of all just American interests. I do not believe that it will be necessary to use force or to threaten to use force. If America, Great Britain and France will unite in saying to Turkey that they intend that the three ends of which I have just spoken shall be secured, including, of course, all just rights of Great Britain and France with our own, Turkey will be absolutely docile and amenable. If Great Britain, France and the United States are divided or silent, the Turk will continue to do as he pleases. If they are united, not in any complicating or political way but just to the extent that I have suggested, and if they will speak with simple firmness and without any threats whatsoever, the Near East situation will be solved for the present, so far as political influence can solve it.

Very faithfully yours,

RES-MC.

R. J. Caldwell

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SECRETARIES

R. J. CALDWELL

15 PARK ROW
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NEW YORK November 16, 1922

Dear Dr. Speer:

Apparently you have not had brought to your attention the latest draft of the resolution which eliminates any reference to the Greeks whatever, in response to the urgent request of Bishop Brent and Dr. MacFarland last week, which I knew reflected your own opinion, also.

You will see by the enclosed list of signers up to date that the list is very formidable now, but we do want your signature, and I strongly feel it will be a mistake to have this go out without the endorsement of the President of the Federal Council of Churches, which was one of the strong controlling reasons for my making the change.

May I not have the pleasure of recording it by return mail, as I am all ready now to send it out to the press as soon as I hear from you.

Faithfully yours,

R. J. CALDWELL

RJC:W

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

LIST OF SIGNERS:

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NOV 20 1922

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SECRETARIES

Mr. George Gordon Battle -Lawyer and Publicist
Mrs. William Graves Sharp
Mr. George Foster Peabody
Bishop Charles H. Brent of the Diocese of Buffalo
Bishop James H. Darlington of the Diocese of Harrisburg
Mr. Melville E. Stone, Counselor of The Associated Press
Mrs. R. J. Caldwell
Mr. Samuel Gompers, President of American Federation of Labor, Washington
Miss Mabel Choate
Rev. Dr. Stephen S. Wise
Dr. Charles S. MacFarland, Gen. Sec. of the Federal Council of Churches
Mr. George R. Montgomery, Director Armenia America Society
Mr. Hamilton Holt
Mrs. Hamilton Holt
Dr. Samuel McCune Lindsay, Professor of Economics at Columbia University
Mr. William Jay Schieffelin
Dr. John Grier Hibben, President of Princeton University
Rev. Worth M. Tippy of the Federal Council of Churches
Mrs. F. A. Vanderlip
Rev. Wm. P. Merrill of Brick Presbyterian Church, New York City.
Rev. Dr. Wm. W. Scudder, Secretary American Board of Commissioners for Foreign Missions
Rev. Wm. I. Chamberlain, Corresponding Secretary The Board of Foreign Missions
Rev. Herbert F. Laflamme, Secretary New York Federation of Churches
Dr. Stanley White, Sec. The Board of Foreign Missions of the Presbyterian Church in USA
Dr. Charles H. Kirby
Rev. John M. Moore, Marcy Ave. Baptist Church, Brooklyn, N. Y.
Bishop Thomas J. Shahan, The Catholic University of America, Washington
Rev. Wm. H. Morgan, First Methodist Episcopal Church, Baltimore
Rev. Dr. Newell Dwight Hillis of Plymouth Church, Bklyn.
Hon. Henry J. Allen, Governor of Kansas
Mrs. James Lees Laidlaw
Mr. Herbert S. Houston, President of Houston Publishing Co., Editor of "Our World"
Mr. R. Fulton Cutting
Mr. Wm. M. Chadbourne
Mr. John G. Agar
Rev. Dr. Charles E. Jefferson of Broadway Tabernacle Church, New York City.
Hon. Rowland B. Mahany, former counselor to the Department of Labor, Washington
Mr. Gray Silver, head of Farmers' Bloc, Washington
Mr. Alfred R. Kimball, Treas. Federal Council of Churches
Hon. William Graves Sharp, former U. S. Ambassador to France
Hon. James W. Gerard, Former U. S. Ambassador to Germany
Mr. William Fellowes Morgan
Mr. T. C. Desmond - builder of monumental buildings
Rev. Ernest M. Stires, St. Thomas's Church of New York City.
Mr. Frank Morrison, Sec. American Federation of Labor, Washing.
Rev. Dr. Joseph Silverman
Mr. Edwin F. Gay, Editor of New York Evening Post
Dr. Stephen P. Duggan, City College of New York
Dr. John H. McCracken, President of Lafayette College
Mr. Henry A. Atkinson, Gen. Sec. of Church Peace Union.

NOV 27 1922

Resolution in form of telegram to Senator Wadsworth for Release Nov. 25, 1922

Honorable James W. Wadsworth,
United States Senate,
Washington, D. C.

Our Secretary of State in Boston on October 30th states that the United States will have no diplomatic relations with Mexico while Mexico fails to respect property rights, but he expressed no unwillingness to have friendly relations with Turkey.

The Secretary of State says Quote We do however maintain one clear principle of international intercourse - that international obligations shall be met and that there shall be no confiscation or repudiation Unquote

Let us hope this nation will not pursue a policy where commercial interests triumph over the true spirit of humanitarianism so dear to every American nor refrain from declaring as unequivocally for human rights at home and abroad as it has for property rights, nor fail to make clear that it will withhold diplomatic relations from nations which permit wholesale slaughter of racial, political, or religious minorities within their borders. History abundantly proves that Turkish promises and guarantees are worthless when affecting minorities under their rule.

It is anticipated that further massacres by Turks will occur in Constantinople and Thraee, from which countries all non-Moslems are now fleeing with loss of their property in order to save their lives.

If international intercourse is withheld in order to protect property rights, how much more incumbent upon us is it to hold human life sacred for the defenseless.

The sentiment of this country will never sanction a policy which holds property rights more sacred than human rights.

America owes it to herself to call upon the Government at Washington to broaden its present policy of protection of commercial rights and property rights so as to include the protection of the most sacred rights of all - human liberty and human life.

R. J. Caldwell

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NOV 22 1922

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SECRETARIES

R. J. CALDWELL

15 PARK ROW
COR BROADWAY

Mr. Speer

(S)

TELEPHONES BARCLAY

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NEW YORK
November 13, 1922

Gentlemen:

If Dr. Speer is absent, I will appreciate your forwarding one of these copies to him by first mail.

Faithfully yours,

R. J. Caldwell
R. J. CALDWELL W.

RJC:W

Board of Foreign Missions,
156 Fifth Avenue,
New York City.

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NOV 23 1922

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SECRETARIES

R. J. CALDWELL

15 PARK ROW
COR BROADWAY

TELEPHONES BARCLAY

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NEW YORK November 13, 1922

Dear Dr. Speer:

I beg to enclose copy of letter to Bishop Brent of this date. The final copy I hope meets with your approval and will enable you to give us the advantage and the honor of adding your signature to the list of noted signatures enclosed.

Faithfully yours,

R. J. Caldwell
R. J. CALDWELL

RJC:W

Dr. Robert E. Speer,
The Board of Foreign Missions,
156 Fifth Avenue,
New York City.

(COPY)

November 11, 1922

FILING DEPT.

NOV 22 1922

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SECRETARIES

Dear Bishop Brent:

In response to your letter of the 10th and your earlier communication, I am omitting all reference to Greece in the resolution as you desire, as you were chairman of the committee drawing the original resolution, and I feel it ought to subscribe to your wishes.

Also, in deference to the wishes of several, I have changed it to read to Senator James W. Wadsworth, as undoubtedly those making this point are correct that Senator Wadsworth is the natural channel for this resolution to go through.

To be sure, Secretary Hughes stated quite definitely in his Boston address that the Greeks were guilty with the Turks and news despatches, various periodicals, and high unquestionable authorities whom I have consulted agree to this; but nevertheless, public sentiment here is not quite prepared to accept this, and everyone seems anxious not to destroy the effectiveness of the basic principle of the resolution by introducing a controversy.

It is very refreshing to see the deep and wide spread interest on the part of the notable signers of this paper in having it as nearly perfect as possible, although I can assure you it is not an easy task to undertake to prepare a paper and have it meet the views of a large number. Now, however, with the omission of any reference to Greece, we have pleased everybody, and will proceed to get the resolution out at once.

The first paragraph which made reference to Greece in the former resolution as amended now will read as follows:

"Our Secretary of State in Boston on October 30th states that the United States will have no diplomatic relations with Mexico while Mexico fails to respect property rights, but he expressed no unwillingness to have friendly relations with Turkey."

Faithfully yours,

R. J. Caldwell
R. J. CALDWELL

RJC:W

Right Reverend Charles H. Brent,
242 Summer Street,
Buffalo, N. Y.

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R. J. Caldwell

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SECRETARIES

November 13, 1922

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R. J. Caldwell
R. J. CALDWELL

RJC:W

Dr. Robert E. Speer,
The Board of Foreign Missions,
156 Fifth Avenue,
New York City.

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November 11, 1922 NOV 21 1922

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SECRETARIES

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Faithfully yours,

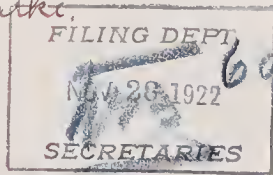
R. J. Caldwell
R. J. CALDWELL *W.*

RJC:W

Right Reverend Charles H. Brent,
242 Summer Street,
Buffalo, N. Y.

Merrill Fowler Clarke,

MERRILL FOWLER CLARKE
8 OENOKE AVENUE
NEW CANAAN, CONNECTICUT
TELEPHONE: 559



October 25th/22

My dear Doctor Speer:

I just want to send a word to you to tell you how fine and statesmanlike and Christian the Federal Council's course has been since Smyrna, and to thank you for the quality of leadership which you have put into its effort to make the nation conscious of the moral duty it has, and the moral power wherewith to do it.

It may interest you, just as a small indication, to know that

When, on the last Sunday of September, we held a day of prayer for Armenia, our appeal for a resolution to the State Department came from the congregation, and when it was prepared, and taken around the community, it was signed by 175 persons, and the interest was, to my mind, in the persons. You don't know New Canada, but it contains judges and lawyers, railroad men and bankers from New York, - all strictly Republicans, as is the town, and they all signed a very strongly worded plea for the vigorous expression of ^{our} moral indignation at the horror, and our insistence on a settlement in the Near East, not on

the basis of European policies, but justice to the inhabitants of the area involved.

It was an indication to me that the question, even to strong party-men, transcended politics, and "staying out of the League" etc. I believe you will get an extraordinary response to your appeal for an expression of conscientious conviction.

Having finally succeeded, last winter, in bringing the Bronx Churches into the Federation of N.Y. Churches, I am the more thankful today that such an organism is alive to make us articulate in this matter.

I'm writing this from a sick-bed, being downed once more by the effects of poison gas at Joissons, and beg your pardon that it is not more legible. But I can only wish you more power for this work.

Yours faithfully,

Merrill D. Clarke.

Dr. Robert E. Speer.

156 D. 7th Ave.

New York.

Carl Cranston

Carl Cranston
Bishop Methodist Episcopal Church

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JAN 3 1922

SECRETARIES

New Richmond, O., 1922

My dear bro. Spear:

Thank you for your sym-
-pathetic judgment of my letter
to the Exec. Com.

I wish I could comply with
your request as to a copy.

I wrote it somewhat hurriedly
under a sudden impulse after
deciding that I could not go
to the meeting, and kept no
copy, a neglect for which
I was almost immediately sorry.
Please rescue the original if
still possible. My experience with
the ^{former} committees does not give
me much hope as to even prepar-
-ed papers. But success to your effort, and
them a copy too, Yours truly, Carl Cranston

C O P Y :

Earl Cranston,
Bishop, Methodist Episcopal Church.

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JUL 18 1922

SECRETARIES

New Richmond, Dec. 15, 1922

To the Executive Committee of the Federal Council;

Dear Brethren:

It is hard for me to resist my strong desire to be present at your meeting this week in Indianapolis. As much for your sake as my own limitations I am contenting myself by this word of greeting and exhortation. The work of the Federal Council has expanded far beyond what the constituent churches would have sanctioned when it was first organized. This has come about under a sort of compulsion in the course of events - a providential compulsion it may be, leading on to greater and bolder undertakings in the name and by command of our one Lord and Leader. Foremost among these is the courageous and authoritative pronouncement in the name of God and all his people that the sermon on the Mount is and holds the essence of our Lord's requirement of His Church and can no longer be ignored in the church or the social order sanctioned by the church or in the conduct of civil government claiming to be founded in righteousness.

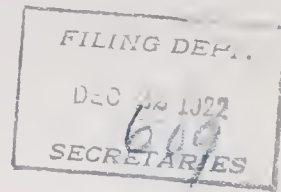
This means straight out war upon all the traditional world method of settling disputes and contentions between nations and institutions by force of arms. Will you take it kindly if I say that Christ is held a prisoner in His Church while His most insistent appeal is treated as the incoherent mutterings of an unbalanced enthusiast? All heaven and earth are intent upon the issue of this day of doom and the one question is: What will God's Church answer as diplomatists call for her help to stay the riot of greed and blood, and the peoples run here and there and into grievous excesses to escape the consciousness of the universal woe. O brethren, be courageous before God! It is your crisis of opportunity. Send it broadcast over the world that Christ is (not to be longer dumb and powerless under German decree but) to be enthroned as God in all the lands redeemed by his blood and claimed by his messengers. Yes, war upon war, the war of love on the wars of ambition and hate, the war of brotherhood upon racial prejudice, the war of freedom on every form of tyranny not excepting the dictatorship of debauched political systems and the treasonable misguidance of a press suborned by the same agencies that would turn America back to her wallowing in the filth and disgrace of the legalized saloon.

The Church can free the world and escape her own bonds only by the casting off all fear of man and enthroning her Christ as God. That and nothing less than that means peace on earth. The Council has already said brave words, but not the one final decisive word that will array the Church of God irrevocably against war as a means of adjudication - and all war save where an oppressed people denied relief rise up in mass for freedom, or a nation assailed by aggressive foes, who reject arbitrament, is driven to defend itself.

Then the law of self-preservation holds and the blood is on the head of the aggressor. May your faith falter not and may your hearts fail not in loyalty to Him in whose name you are assembled.

Faithfully yours,

(Signed) EARL CRANSTON.



December 19, 1922

Bishop Earl Cranston,
New Richmond, Ohio.

My dear Bishop Cranston:

It was a great pleasure and privilege at Indianapolis to receive your letter. I read it with the deepest interest and sympathy and handed it at once to the Secretary for the Business Committee and ventured to make reference to it in one of my addresses. It was a noble trumpet blast and I am just writing now to get a copy of your letter to quote from time to time.

I wish very much that you might have been with us at the meeting. It was an excellent meeting and revealed unmistakably the necessity of such a central instrumentality as the Federal Council, available for the use of the Churches and amenable to their direct control.

With sincere regard,

Very faithfully yours,

RES-KC.

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JUL 31 1922

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SECRETARIES

July 27, 1922.

The Hon. William Jennings Bryan
Lincoln,
Nebraska.

My dear Mr. Bryan,

The Treasurer of the Federal Council will have sent you formal acknowledgment of your generous contribution, but I wish to write personally to thank you for it and also for your letter. The matter of which you speak has been often under consideration. The best piece of work which the Federal Council has done this past year has been its agitation in behalf of Disarmament, and for more Christian international relationships. You know as well as anyone the difficulty of getting the Christian ideals recognized and acted upon by Government, but the Federal Council will continue to do everything in its power to this end. We shall be grateful for any suggestions from you at any time.

Very sincerely yours,

RES/MS

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AUG 5 1922
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SECRETARIES

July 21st, 1922

President Clarence A. Barbour, D.D.,
Baptist Theological Seminary,
Rochester, N.Y.

My dear Clarence,

At the last meeting of the Administrative Committee of the Federal Council, Dr. Grose spoke of the service which you had rendered at the Baptist Convention in behalf of the Federal Council and of the way in which your words had turned, as those of no one else could have turned, the sentiment of the Convention and secured the generous and just inclusion of the Baptist contribution to the Federal Council in the Benevolence Budget of the Church. I am sure that every member of the Committee felt as grateful as I did. But I do not believe that there was any other member of it who could feel as grateful as I for what you had done if for no other reason because there was no one there who knew you as well or had as deep and affectionate a friendship for you as I. I wish that our paths met more frequently and trust that some time early in the fall, when you are down, we can get together for a good talk.

The last year has been a wonderfully rich year for me, full of great experiences. I have written a very ample report on our trip, a copy of which I shall be glad to send you when we get them from the printer in the early fall.

I seemed quite near to you last week when Judge Sutherland told me, at close of the meeting of the Trustees of Clifton Springs Sanitarium, that he had an engagement to play golf with you the next afternoon.

May I take this opportunity to thank you for the letter which you

Clarence A. Barbour, p. 2.

contributed to the volume which David Porter gave me at the Students Conference in Silver Bay. Such a volume makes one very humble and distrustful of himself but very thankful that he has around him the love and regard of such friends.

With warm regard,

Very affectionately yours,

RES:C.

Clarence A Barbour

FILING DEPT.

SEP 14 1922

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SECRETARIES

ROCHESTER THEOLOGICAL SEMINARY
OFFICE OF THE PRESIDENT
ROCHESTER, N. Y.

July 31, 1922

*cc'd 8/16/22
with letter of
re-organization*

Dr. Robert E. Speer
Board of Foreign Missions of the
Presbyterian Church
156 Fifth Avenue
New York City

My dear Robert:

It is most welcome to have your letter of recent date, and you are very generous to write as you do regarding any service which I was able to render to our cause in connection with the meeting of the Northern Baptist Convention in Indianapolis. I think that a real gain was made there, not only in the fact of the appropriation, but also that it stands out as a separate item in the regular budget of the Convention, and is not camouflaged by its inclusion in any other item. So long as the attitude of our Northern Baptist churches remains as it now is, I judge that our relation to the Federal Council is pretty well established. The vote of two to one (1264 - 637) on the most crucial question before the Convention indicates that the divisive campaign of the Fundamentalists has not met with the success which they confidently looked for. I do not regard it as a victory for modernism, or radicalism. I believe that any such interpretation is a misinterpretation. The great body of the Northern Baptists is moderately conservative; but there is a widespread disapproval of the reactionary attitude and the political methods of a comparatively small group which has carried a considerable number of good and well-meaning people with it. If the effort of the Fundamentalists is to be successful, it will be because we do not follow the will and the way of the Master which lie clear before us. I believe that this is pretty generally understood among those who are close to the heart of things in our denomination.

I am glad that you are safely back from your long and exacting journey. It is good to feel that you are near in person as well as in heart. I shall welcome the report of your trip, which you say you will be so good as to send to me.

I wish that you had gotten not only as far as Clifton Springs last week, but to Rochester itself. It would be a joy to see you. I had a game of golf with Judge Sutherland on Saturday afternoon of the past week.

I have just finished a service of five weeks as

supply in the Central Presbyterian pulpit in Rochester, the thirteenth consecutive month of July. Beginning next Sunday, August sixth, I expect to begin a service of five Sundays in the pulpit of the Lafayette Avenue Presbyterian Church in Brooklyn, this being the fifth year when I have had that pleasure and privilege. I then go for two Sundays in September to the pulpit of the First Congregational Church in Washington. So you see I am not false to my interdenominational principles.

If I mistake not, you have been, as usual, in the pulpit of the Fifth Avenue Presbyterian Church during the month of July. Very likely August will find you taking some real rest and recreation.

You will know that you are in my heart of hearts.

Affectionately yours,

Clarence A. Barbour

Clarence A. Barbour

Copy

MAILING DEPT.
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699
SECRETARIES

Attention of Dr. Robert E. Speer.

September 25, 1922.

Rev. William Adams Brown,
c/o Brown, Shipley and Co.,
123 Pall Mall,
London, W.C.,
England.

Dear Dr. Brown:-

5/

You were so interested in the prospect of the Episcopal churches becoming a full member of the Federal Council, that I must send you a note to let you know what happened.

The House of Bishops, to our pleasant surprise, voted to join the Council. The vote was 28 to 21 (or thereabouts, I do not remember the exact figures). To our unpleasant surprise however, the House of Deputies did not concur in the action. The first vote in the House of Deputies was in favor of joining the Council by a majority of 4 or 5. Thereupon the Maryland delegation called for a vote by dioceses, which as I understand it, is a thing not very often done. When this vote was taken, the motion to join the Council was lost by one half the vote.

Mr. Glenn who has been hearing pretty regularly from Mrs. Glenn, who is at the Portland Convention, says that the result was evidently due to the fact, that the high church party (led by Dr. Van Allen of Boston), were reinforced by those who while not high church, were very timid on the relations of the church to social questions, so that the combine was sufficient to prevent favorable action.

I was tremendously disappointed at first, but on further reflection I have come to the conclusion, that it is possibly much better that the Episcopal church should stay out of the Council for three years more, rather than join it by a very close vote, which would very likely have led to a considerable lack of support from the Episcopal church, and might even possibly have brought about a movement for withdrawal.

As things now stand, the Department of Social Service was authorized to continue its relations with the Council, (and according to newspaper reports), the further action was taken recommending to Episcopalians that they support the Council individually. Moreover a special Commission was authorized to study the question of the relation of the Episcopal church to the Federal Council, and to bring in a report at the next Convention.

The point of view of the Episcopal Convention toward the whole question of Federation, was illustrated with equal clearness by its attitude toward Bishop Root, that he be allowed to resign his regular work in China in order to take the leadership in the new Christian Council. According to the Portland Oregonian, strong protest was made against this on the ground that the Christian Council of China is quoting Pan-Protestant, not having invited to membership Greek or Roman Catholic interests. The question of Bishop Root's release, was referred to the "Holy Catholic Church in China," which is the name of the Episcopal church there.

I am very grateful to you for having written to several of the Bishops. I am confident that your influence, together with that of Dr. Speer's was responsible for the favorable vote in the House of Bishops.

I am tremendously pleased with your new book, and I hear most glowing comments upon it.

I am sending you under separate cover, a copy of the Federal Council Bulletin, in which I have made comment upon it.

Affectionately yours,

General Secretary.

SMC-S

Wm Adams Brown

FILING DEPT.

TELEPHONE No. 3.

TELEGRAMS: "ROYAL NORTH BERWICK."

Wm. GLASSBORNE WALKER, PROPRIETOR.

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SECRETARIES

THE ROYAL HOTEL,

NORTH BERWICK.

Ludon

AT STATION,
ON GOLF LINKS,
OVERLOOKING SEA.

Care Home Shifley &

September 20, 1922

at

My dear Robert,

through some delay I
have only recently received the first
copy of my time in the "Church
in America," though it must have
been out for some weeks. I am
asking Macmillan to send you
a copy which you should have
received long ago, if I had
not been out of touch with
circulation.

At Sam's suggestion I
have written Bishop Lawrence
Sweet & Manning about the
Episcopal Church's joining the
Federal Council. I shall await.

the result of their Convention;
acted with great interest.

I will have seen Carter
before now, & I hope have
settled the matter of accepting
the Presidency of our Conference
promptly. With Carter as Secretary
I can see you need have
no fear that things will de-
velop along lines that would
embarrass the Council.

My vacation is almost over
I have not been so idle for
years. Next week the full
October we settle down in
A. J. W., & regular work will
begin. I hope then to em-
ploy a stenographer, & will
write more fully about many
things which of the present I
must pass over.

Yours as ever
Wheeler Dixon

William Adams Brown
Care Snow Shapley & Co, 123 Wall Street

FILING DEPT
OCT 10 1902
SECRETARIES

re: World Alliance Aug 21, 1902

From
John M. Snow of the Board

Dear Robert,

Your letter of July 28 has only just reached me after my return from the Conference where I have been attending in Copenhagen & Hel-singborg. I have written Snow & Covert briefly of my impressions & McFarland will tell you of them more in detail. Now I have time only for a few points.

One thing is clear to me & that is that the present state of things as between the World Alliance & the Federal Council is one of unstable equilibrium, &

My wife joins me in love & kindest regards.

that the future belongs to
the Federal Council, I am
clear in my own mind that
the movement to unify Euro-
pean Protestantism is a
real movement & that the
American church has a real
responsibility to help it on.
I have a year's work been
involved to Chicago to Farland
to expounding them, but as
the whole I trust has been
so often his mind has
been kept even of his work
which are some time ago
to citizens, there is a
real movement under way
in Europe which is part of
my spiritual movement,
& leadership is needed, there
is doubtless room for a
real movement like the All-

and side by side with the Federal
Council. The chief difficulty is that
the European branches of the Alliance
are becoming more & more official
bodies & it is ~~therefore~~ ^{no longer} no longer
possible to have official representation on
their side.

There is a real danger, but can
be avoided. The real
danger is that the meeting
of the General Conference
in July 1901, in which Attlee
herself & Dr. Archibald were active,
is set up as an official repre-
sentative for the American branch
which is to be ignored by the Federal
Council. This seems to me
altogether wrong. The matter is
further complicated by the fact
that elaborate paper Commissions
have been set up which will
not ignore the Federal Council,

To Dr. Speer

C

O

P

Y

*Copy of letter from
William Adams Brown*

FILING DEPT.

SEP 11 1922

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SECRETARIES

Care Brown, Shipley & Co.,
123 Pall Mall
London.

August 21st 1922

Dear Sam:

Your cable reached me in London, immediately after my return from the Continent where I had been attending the conference at Copenhagen. I will gladly write Bishops Lawrence, Manning and Brent as you suggest, and find in the present condition of Europe an appropriate text.

If I had a stenographer at hand, there is much of which I should like to write, but I must be content with a mere suggestion. The conferences were, on the whole, successful, each in its own way. The World Alliance meeting was well attended and notably helpful in bringing about better relations between Germans and French. The conference on relief matters was also successful, and resulted in at least a preliminary organization. The Helsingborg Conference (on life and work) was to me most instructive. Soderbloom is the dearest fellow, but impossible as an organizer. I think progress was made in putting the thing on a stronger basis, although the decision to have the meeting in Stockholm seemed to me a mistake. The real problem before us is to work out the relation between the organization set up by Atkinson and Arthur Brown and our proposed National Conference on the Christian Way of Life. This you must take up with Atkinson and Brown when they return.

Two things were done which may help. First, the number of subjects was reduced, which will require changes in our American Commission. Secondly, a small international program committee was appointed to outline the main points for the conference to consider. This committee consists of Deissmann (German) Choisy (French) Bibl (Holland) the Dean of Christiania (Norway) Miss Lucy Gardner (England) and myself. The subjects chosen were: The Churches' duty in the light of God's purpose for the world; Christianity and Economics; Christianity and Social Questions; Christianity and International Relations; Christianity and Education; Cooperative Movements. Four of these - 1,2,4,5- parallel commissions of our American Conference. We add race relations, which the Helsingborg program subsumes under international questions and we omit "social questions and cooperative movements." I think we ought to be able to work out some plan of cooperation which will avoid bringing two American groups into the same field.

Carter has been asked to do for the Y.M.C.A. International Committee exactly what we are asking him to do for the National Conference. I have told him I thought the two plans quite consistent and hoped he would be able to combine the two. He seemed much interested. What I have seen of him makes me feel we have made no mistake in approaching him.

The political situation is pretty dark. The opportunity of the Church was never greater. Will you share this letter with Dr. Speer?

Yours faithfully,

(Signed) William Adams Brown.

P.S. Arthur Brown suggested I take the Chairmanship of the Commission

on the Church's Opportunity (for the Universal Conference). This would give me a status in the other organization and a point of contact in the reorganization movement.

One thing is clear to me, the thing to push is the Federal Council. I am surprised Arthur Brown does not see this more clearly.

OCT 17 1922

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SECRETARIES

October 13th, 1922

Dictated October 6th.

The Rev. William Adams Brown,
c/o Brown Shipley & Co.,
123 Pall Mall,
London, England.

My dear Will,

It has been a great pleasure to get your two letters, the first which came just as I was getting back to New York from a good month in North~~west~~ New Hampshire and the second this last week. I am glad you have had such a good summer. Many echoes of the good work that you have done have come home, and while we have missed you dreadfully here, it is good to know that you have been where there was so much to do and so much that you could do as no one else could.

I have seen many favorable reviews of "The Church in America," but have been vagebonding so much since getting back to New York that I have not seen the book. Thank you very much for asking MacMillan to send it. I shall read it every bit and hear you voice on every page.

You will have heard of the action of the Episcopal Convention. I enclose copies of the letters from Bishop Lawrence and Bishop Brent and Gardiner regarding the final outcome. Cavert wrote you giving the figures of the vote in the House of Bishops, but there was an error in his letter- the majority was not close but overwhelmingly in favor of union with the Federal Council. It is good to have Brent and Gardiner ready to come in so whole-heartedly, and I trust that we may have Gailor's cooperation too, although he was one of the leaders of the opposition Mrs. Glenn reports. We shall hope that by the next Convention the Church will have made progress enough to come in fully.

Just now we are very busy over the Near East situation. The New Republic deals

Dr. W. A. Brown, p. 2

with the situation with as much warmth as there is in fish blood. But the sentiment of the country is deep and strong. Reports from Washington are to the effect that the Government has not known for years anything like the intensity of the bombardment it is getting now from all over the country. It will be worse yet in a few weeks as we are just sending out a letter to 100,000 churches urging them to turn loose on Washington. It has been a little difficult to get just the right kind of a letter, one that would be free from any grounds of criticism that would break the force of our presentation. But I trust we may get the thing into shape.

I had a long talk with Carter with regard to his undertaking, and am sorry to have to say that I have not as yet been able to give a definite answer. I do not think that any harm has been done by the delay, and I hope that we may all have clearer light as action may be necessary. I wish you were here for some of our old time counselings together. I miss you more than I can say. Your absence helps me to realize the more clearly how closely we had grown together, and how much you had come to mean as adviser and friend.

With warm regard to Mrs. Brown and yourself,

Ever affectionately yours,

RES:C.

William Adams Brown

36 Woodstock Road,
Oxford.

FILING DEPT.

DEC 28 1922

SECRETARIES

November 30th, 1922.

Dear Robert,

Some days ago your thick volume giving an account of your trip to India and Persia came, and I have already dipped into it and read with much interest its ^{closing} ~~opening~~ passages. You must have had an interesting and inspiring, but also sobering experience. My boy John spoke with much enthusiasm of a sermon which he recently heard from you in the Brick Church.

You know by this time that Carter has accepted the secretaryship of our Conference. This is a great satisfaction and relief to me. I have had much conversation with him in the last few months and I believe that he is the right man for the place. He really visualizes the opportunity and feels, as so few do today, the importance of clear and quiet thinking. With Carter and Miss McCulloch as our secretaries I feel sure that we can have confidence that the enterprise will be wisely guided. As for yourself I appreciate the different angles from which you must look at the question. All that I can say is take all the time that you want before you decide. The interest of the Federal Council is Paramount, but I cannot but hope that we can use this Conference in such a way as to advance and not hinder the interests we both have at heart. I have every reason to be satisfied with the way in which my book is received. You

may be amused at the last comment which came to me in the

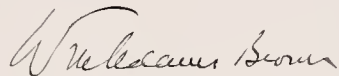
"Methodist Quarterly Review". It says "the book is too large.

Whoever writes a large book limits the number of his readers. We demand something short, crisp, clear, pungent - something that can be read rather hurriedly in this strenuous life that we are living".

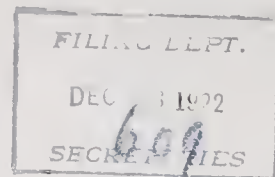
That is what we are up against. The only thing I can say

is that if my book is large it is shorter than your report.

Yours sincerely,



Rev R.E. Speer,
156 Fifth Avenue,
New York City.



December 26th, 1922
Dictated 20th.

Professor William Adams Brown, D.D.,
86 Woodstock Road,
Oxford,
England.

My dear Will,

It was a great pleasure to receive yesterday your letter of November 30th. I got what news I could from you from John when I saw him at the Brick Church, but have been anxious to get further word as to how you were and it was a great pleasure to get your letter.

I had not seen the review of your book in the Methodist Quarterly Review. What a tragic revelation of the movie mind to which we have come! Surely there will be a reaction from it in time! Maybe if you keep on writing big books and I still bigger reports we can hasten the reaction! I have seen many fine reviews of your book. It was a good piece of service that you have done.

I can not tell you how much we miss you overhere, and how good it will be to have you back again. We have just had the meeting of the Executive Committee of the Federal Council at Indianapolis. It has been a very good meeting. I think all that were there felt that the meeting itself was evidence of the real growth in the actual serviceableness of the Council.

I judge we have a problem before us of the kind suggested in one of your letters with reference to relationships between the Federal Council and the Church Peace Union and World Alliance. I hope that all the men who believe in cooperative work can be got to pull together, otherwise if we set up several cooperative agencies they will just cut one another's throats and sacrifice the very cause that we are trying to advance. Brent and Gardiner have come in very helpfully.

Dr. William Adams Brown, P.2

I attended recently meetings of the Executive Commission and of the General Assembly's Committee on Consolidation in Atlantic City. Some of the elements in the Church I believe propose to seek to reopen the consolidation question for next Assembly. I judge they will meet with a much stronger counter-sentiment.

I trust that you and Mrs. Brown are both very well, and with warm regard and best wishes for the New Year, I am,

Very cordially yours,

RES:C.

C. H. Brent

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Oregon-Washington Limited

OCT. 9 1922

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CHICAGO & NORTH WESTERN RY.
UNION PACIFIC SYSTEM

SECRETARIES

24 Sept. 1922

05
Dear D. Speer

You will have heard that
General Convention failed to
come into the Federal Council
as a constituted member by
the fraction of a lay vote.
The House of Bishops voted
to come in by an over-
whelming majority + the clerical
deputies by a good majority. At the outset
I was appointed chairman of

the Joint Committee to report on the
matter. The Committee presented
a maximum agreement that
would probably meet with unanimous
support. I presented the report
in the House of Bishops as Chairman
& then moved a substitute motion
that we should come in as
a constituent member which
carried after a brief debate.
Late in the session it came up
in the House of Deputies &
failed in concurrence by the
fraction of a ^{few} vote. It was all the
more distressing because the majority

who is favor, see discuss failing
to make its affirmative vote heard
which error was not known until
too late. Nothing there remained
but to fall back on the
Committee's report which was done.

We have then satisfaction that
though by a technicality we
were defeated, actually General
Convention was in favor of
our coming in. Next General Convention
we will have done come in
as a constituent member.

In the meantime I would like to know
that if you care use me in any

way in any capacity - I am at your
disposal. As I had to leave before
the end of the session I do not
know whether I was appointed
to represent one of our Commissions.
If not I hope you will find
some way of identifying me
personally with the Federal Council.

Yours faithfully
C. B. Neal

e. H. Brent

FILING DEPT.

OCT 17 1922

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SECRETARIES

24 Sept. 1922

Dear Dr. Speer

You will have heard that General Convention failed to come into the Federal Council as a constituent member by the fraction of a lay vote. The house of Bishops voted to come in by an overwhelming majority & the clerical deputies by a good majority. At the outset I was appointed chairman of the Joint Committee to report on the matter. The Committee presented a maximum agreement that would probably meet with unanimous support. I presented the report in the House of Bishops as chairman & then moved a substitute motion that we should come in as a constituent member which carried after a brief debate. Late in the session it came up in the House of Deputies & failed in concurrence by the fraction of a lay vote. It was all the more distressing because the majority were in favor, one Diocese failing to make its affirmative vote heard which error was not know until too late. Nothing then remained but to fall back on the Committee's report which was done. We have the satisfaction that though by a technicality we were defeated, actually General Convention was in favor of our coming in. Next General Convention we will I am sure come in as a constituent member. In the meantime I want you to know that if you can use me in any way in any capacity - I am at your disposal. As I had to leave before the end of the session I do not know whether I was appointed to represent one of our commissions. If not I hope you will find some way of

C. H. Brent - 2

identifying me personally with the Federal Council.

Yours very faithfully,

C. H. Brent.

"The Call to the Church to Develop Christian International Life."
By Rt. Rev. Charles H. Brent.

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JAN 10 1923

(The following address, here somewhat abbreviated, was delivered by Bishop Brent as the closing message at the annual meeting of the Federal Council of the Churches at Indianapolis, December 15.)

SECRETARIES

If we take a common interpretation of the Church today, that it is a little company of like-minded people formed chiefly for their own spiritual prosperity, with no serious obligation for or genuine interest in the nation's welfare, much less the world's, we negate the Christian motive and hinder Christian progress. There never was, there never can be, a narrower work for the Christian Church than the world. Whatever sails on a lesser sea is not the ark of salvation, nor does it even belong to the Christian fleet.

This is our first and most deep-seated duty - to recognize, as the Church of Christ, that our business is with "all nations," and that we must secure what has been termed "the return of Christendom," that is to say, a society dominated by the Christian motive. The concerted acceptance of such a commission, unreservedly and honestly, as their only justification for existence, would do more to unify and vitalize the Churches than any other one activity. The difficulty of the task is proportionate to its importance, but it represents a goal which, let obstacles be what they may, must never be abandoned. Unless the Christian begins with and adheres to it, all else will be futile.

Assuming our acceptance of God's great purpose, we face the puzzle of cooperating with Him in working it out. It is a puzzle. But like all divinely constructed puzzles there is a key to it. That key is fellowship - fellowship with God and in God with one another. Fellowship is not merely a unifying force but also unity itself. It is the only end which is its own means. Under its influence all interests can be reconciled with mutual goodwill born of mutual understanding and mutual forbearance. It is the foremost business of the Churches to promote goodwill among their own members and with one another. Just now we are considering the larger groupings of the human family. The same key, however, applies corporately as well as personally. The fellowship between nations must be controlled by love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control. It is the responsibility of the Christian Church to bring about this end. Conferences of representatives of the nations, in view of the impossibility of conferences of the nations, themselves, are the greatest instrument at our disposal for the promotion of goodwill. Herein consists the chief and sufficient cure for war.

Let us remember what war is. It is the fruit of sectional goodwill without regard to the total commonwealth, a perversion of the Christian motive and method. By its organized confusion it degrades the saving principle of fellowship into a means of injury and destruction. The world does not need any further exhibition of war's museum of horrors to entice men away from its pseudo-glory. We all hate it. But we must not forget the commanding position it has held from the beginning of human society till now - it is the final arbiter in international disputes. It is just as irrational as trial by fire. But throwing stones at it does no good. Declaring it outlawed is futile, for the outlaw is a particularly dangerous enemy. If we dethrone it, we must have a superior monarch to occupy its place.

Again we are confronted by a puzzle. Our theories are good but human nature is not good, hence practical application is the perplexity of the moment. So far as the Churches are concerned there remain still some elementary measures

to be taken. Now is the time to establish a league of peace among the whole assortment of Christian denominations which clutter up the human landscape. During the late war Christian fought against Christian, and worse still, members of the same Christian body fought against one another.

I recognize that it would be inadequate for us to agree that we would not fight. But why could we not set ourselves as Christians to discover the substitute for war, and then pledge ourselves to demand of our respective governments use of the substitute to the exclusion of war? Veterans of many countries, tens of millions strong, are already banded together in La Federation Interalliee des Anciens Combattants - popularly known as the Fidac - as the sworn enemies of war and with a clearly defined policy how to replace it with a rational arbiter between nation and nation. Even the Buddhists in the Orient, it is reported, have massed their strength similarly. We, too, are making some progress in the same direction by existing organizations of the Churches, but our latent and unexploited forces are greater than those which have been called into activity. What is specially needed at this hour is constructive and "preventive statesmanship" in the Churches. There has been a lot of loose talk of late among churchmen, and equally loose criticism of the Churches by non-churchmen, on the subject of war. But I am speaking for unnumbered multitudes when I affirm that there are no more deadly foes of war on earth than the great mass of churchmen.

What is the duty of organized Christianity in America in relation to shaping the international mind and policy of our nation? We accept the conclusions of our distinguished fellow citizen and statesman, Elihu Root, that the demand of the people of a democracy for control of foreign affairs is "a step in the direct line of development of democratic government, which, according to the nature of democracies, will not be retraced. ---- The usefulness of this departure is subject to one inevitable condition. That is, that the democracy which is undertaking to direct the business of diplomacy shall learn the business." No one will dispute the function of representative government to interpret and apply the mind of the people, but in order that it may do this the voice of the people must be heard. Organizations of commerce, of agriculture, of literature, of health must be unflinching in registering the popular mind on these matters in Washington. Organized Christianity must be alert equally in pressing on the attention of the Government the mind of its constituency in all matters that pertain to the moral responsibility of the nation and the sanctity of human life. Of course our representatives in Washington are our leaders. We look to them as experts for distinctness of policy. Where this is lacking we have a duty, rather than a right, to use our prerogative of offering definite plans for their consideration. A democratic government that merely awaits the mandate of the people without instituting a progressive course of education among its citizenry, is abdicating leadership. With the desire not to embarrass but to help the Government, representatives of American Christianity recently approached the Secretary of State with well-weighed proposals which were received with courteous attention. We have no reason to abate our insistence of these proposals in the light of subsequent events.

It is the duty of the Church to aid the government in giving practical expression to the accepted fact of the community of nations. Should the Churches agree on a way of reaching this end, the formulation and presentation of their thought is a normal feature of democracy, liable to no resentment, capable of great usefulness. I am voicing the thought of multitudes of American Christians when I express the opinion that our government should without further delay give the country a clear idea of its mind on the community of nations.

Permit me again to quote words of Mr. Root, words with which, this time, I cannot agree:

"This great fact of the community of nations is not involved at all in any question about the 'League of Nations' or any other association of nations founded upon contract. The 'League of Nations' is merely a contract between the signers of the instrument by which they agree to super-add to the existing usages, customs, laws, rights and obligations of the existing community of nations, certain other rights and obligations which shall bind the signers as matter of contract. Whether a country enters into that contract or not, its membership of the community of nations continues with all the rights and obligations incident to that membership."

Mr. Root's conclusion is illogical and contrary to human experience. Had the founders of our Republic acted on this theory, there could never have been a United States of America. For what is our country but an "association of nations founded upon contract?" Ideals demand embodiment. The alternative is their death. President Wilson presented an embodiment which was rejected by our nation. But it will rebound to his undying credit that he had courage to experiment. In rejecting the embodiment, the nation did not reject the ideal. As I view it we are in honor bound either to ally ourselves to the League of Nations in some organic way in which we shall accept responsibility as well as give advice, or else produce a superior substitute. The President's latest message to Congress leads us to suppose that a substitute is about to be born, but it should not be delayed in its birth. The crisis of the moment, in a period of emergencies, calls for instant aid which nobody but America can give. Whatever happens, the Church may not relax its vigilance, or relinquish its duty. The Church is guardian for all time of the family character of mankind.

AUG 5 1922

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SECRETARIES

July 27, 1922.

The Right Rev. Charles P. Anderson
1612 Prairie Avenue
Chicago, Illinois

My dear Bishop Anderson:

I have learned from Bishop Gailor and Bishop Brent that the question of the relationship of the Episcopal Church to the Federal Council of the Churches of Christ in America will probably come up for consideration at the General Convention in Portland. I hope that it may, and I venture to write to ask whether you will not use your influence to bring the Church into full cooperative relationship with the other Churches of the United States in the Federal Council.

This relationship does not compromise in any way the complete autonomy of the cooperating bodies. The Federal Council has no right to commit or involve them, nor is it allowed by its constitution to deal with Ecclesiastical or Theological questions. It is a simple and indispensable instrumentality for the use of the Churches in the field of their common interests and activities. Unless the Churches have some such responsible and controlled agency as this they will be embarrassed by the constant rise of irresponsible and uncontrolled cooperative movements. There are so many questions which are common to the Churches and with which they must of necessity deal in common that some such agency as the Federal Council is, I believe, an absolute necessity to them and I do not believe that they could devise, or if they could devise, could succeed in setting up at the present time any agency as sensible and as well adapted to right use as the Council.

It is not only for purposes of common action that such an agency is needed. The Churches need it for purposes of proper self protection. Without some such common meeting place there is always the likelihood that activities will be launched which will embarrass all of us, and which we will not know of until it is too late to supply any securities.

Looking back, I think it is true that the Federal Council has been far and away the most satisfactory interdenominational organization we have had. It has made fewer mistakes, and has rendered on the whole more useful service to the Churches than any other such agency. It holds itself in strict relationship to the organizations which have created it, and it affords them an instrumentality for the accomplishment of work which will either be left undone by the Churches or be very inadequately done unless they undertake it in some efficient related way.

full relationship of the Episcopal Church to the Federal Council will not compromise in any way the Church's effort in the field of larger unity. On the other hand, such a relationship would help. It would destroy entirely the ground of those who say that the Church is ready for a unity that is impossible, but not for a cooperation that is possible, and which is a step toward any fuller right relationships and not a barrier in their way.

Both for the sake of the help and the protection which full relationship in the Federal Council would bring to the Episcopal Church, and for the sake of the service and the witness which such membership would enable the Church to render, I join with many others in the hope and prayer that the action of the coming General Convention may be a favorable and forward reaching action.

I have heard some say that either the Church should take full relationship or cease the relationship which it now has. May I express the conviction that this is not a right alternative, that the right and wise and truly Christian alternative is between the present partial relationship and full relationship as in the case of our Presbyterian Churches, for example. And is not the right and wise and truly Christian choice in such an alternative a choice of the fullest and completest fellowship possible?

With sincere regard,

Very faithfully yours,

RES/MS

APPENDIX I

1922
FILING DEPT.
OCT 26 1922
SECRETARIES

UNITED APPEAL IN SUPPORT OF PROHIBITION

Regarding the present moment as a critical one in sustaining the Prohibition Legislation, the Federal Council of the Churches has issued an urgent message to the churches. The immediate occasion for the statement is the announcement at Washington on October 18 by the organized forces which are fighting for the repeal of the Prohibition Legislation that they are organizing support at the coming election for candidates who will vote to legalize the manufacture and sale of beer and wine. Not only this open attack upon prohibition, but also the more subtle efforts to prevent the enforcement of the existing legislation are pointed out, and the necessity urging the churches now to play as vigorous a part in the maintenance of respect for law as they formerly played in securing the enactment of the Prohibition Legislation.

The statement issued by the Council is as follows:

The public announcement of the program of the forces opposed to prohibition is a direct challenge to the churches and the friends of orderly government. They demand the repeal of the national prohibition act and the restoration of the manufacture and sale of beer and wine, in the face of the fact that both are intoxicating and therefore cannot be legalized without first changing the Constitution. Furthermore, the sale of beer and wine would require some agency for distribution, and so would lead inevitably to the return of the outlawed saloon with all its attendant evils.

Even more serious than the open campaign against prohibition are the sinister influences constantly at work to prevent the honest enforcement of the existing law. To disobey or disregard any law enacted by the properly accredited representatives of the people is to aid the cause of anarchy and to undermine

the foundation on which all democratic institutions rest. In the ringing words of President Harding: "Whatever breeds disrespect for the law of the land is a force tending to the general breakdown of the social organization."

The Federal Council of the Churches of Christ in America therefore appeals to all Christian people to exert every influence to secure the impartial enforcement of all laws. Since the foes of prohibition are now united to defeat the Constitution it is high time for the Christian forces of our country also to unite and to be as consistent at the ballot box in their support of the Constitution as its enemies are in attempting its nullification.

1923

FILING DEPT.

OCT 27 1923

JUL 18 1923

Mr. Speer

SECRETARIES

The Russian Relief Work of the Federal Council of Churches

Report of

REV. JOHN SHERIDAN ZELIE

Special Representative in Russia



Report of
REV. JOHN SHERIDAN ZELIE
Special Representative in Russia



To the Federal Council of the
Churches of Christ in America:

I submit herewith a brief report of the work of relief entrusted to me in Russia, esteeming it a great honor and privilege to have been your representative in what I feel to have been a mission of far-reaching significance.

I left New York on June 20th, arriving in Russia on July 5th. Very great assistance was given to me in the two days spent in London, en route to Moscow by the unexpected meeting with the Archbishop of Canterbury, who invited me to dine at Lambeth Palace for a conference with him, the Archbishop of York, the Bishop of Wakefield and the Bishop of Winchester. I was accompanied by Mr. E. C. Carter of the International Committee of the Y. M. C. A., whose interest in this mission had brought it to the attention of the Archbishop of Canterbury. The Archbishop, being most solicitous about the situation in the Russian Church and having kept in close touch with it, desired me by every means possible to make known to the leaders of the Church in Russia his deep concern for them. The messages sent by the Anglican Churchmen, and carried throughout the length of Russia to the troubled churchmen there, proved to be a great additional help and encouragement.

On reporting at the headquarters of the American Relief Administration in Moscow and explaining that it was desired by the Federal Council of the Churches that so far as practicable I should give special attention to relief to the major body of Christians in Russia, I found that my mission was regarded with much dismay owing to the tenseness of the political situation. Many reminders which came in many ways made me question for some time whether it might not prove impossible to apply the relief which

the Federal Council had generously planned for one of the most distressed and neglected classes in Russia. In order to do anything at all for the clergy, or other intellectuals in the Church, and their dependents, I had to take part in general relief of nearly every kind, though choosing as far as possible such cases as lay in the line of my special commission. Gradually the relief began to go more definitely into the right channels. If it were possible or wise to give a detailed account of this help and the way in which it was received, mentioning persons and localities by name, the friends and supporters of the Council who had made these gifts possible would feel still more keenly that they have every reason to rejoice.

On leaving Moscow, I spent eight days in Petrograd and cannot speak too gratefully of the very cordial assistance given there by the American staff. They facilitated my work in every way. By the help of a number of devoted people assistance was given in Petrograd to a very large number of persons, so that the whole amount designed for that city was applied. As a single illustration of the work there, I took in hand the case of 126 women of Petrograd who every day throughout the year left their homes and went long distances to do the work of directresses at the Child Feeding Stations. They were themselves very destitute; they received nothing for their labors. I felt it well within the limits of my commission to help these women with the Food Packages of the Federal Council, to their very great amazement.

Returning to Moscow I made connections with some territories, which I do not name for obvious reasons, which enabled me to carry your assistance into quarters where it was desperately needed and where its coming seemed to the recipients like a fairy tale. I shall have the pleasure of furnishing to the files of the Federal Council a host of expressions of thanks sent by these people who constitute the major portion of the Christian body in Russia. I have also submitted to your office the details of the condition of hundreds of cases who have received your help. While the greater portion went to the distressed Christian communities, as you desired, there is hardly any kind of case which in one way or another was not touched by your gifts.

Surprise never seemed to cease that bodies of Christians in America, not in communion with them, should have sent them such material aid. It was perfectly clear that I had been sent without any ulterior purpose, with "no axe to

grind," with no ecclesiastical or political design. They were hungry; we wanted to help them—that was all. In expressing their thanks they never failed to add, and often in tears, that sorely as they needed this substantial help, the sense of moral support and sympathetic interest meant quite as much to them. "We thought we were forgotten of the whole world until you came," said one of them, "and since you came into these offices with this errand from America for us and our poor companies I have felt as if it were a miracle."

After weeks of pretty difficult activity, owing to the conditions which prevail, I went southward into the Ukraine. Here all was changed. Access was easier in every direction. I could do to my heart's content just exactly what you wanted done. Nowhere in Russia was the work so facilitated. I have given to your special committee on Russian Relief the names and places which I cannot tell in a printed report. But the measure of relief afforded in this region was such as the Council had in mind and the response to it was most enheartening. I am confident that for many a long year the tradition of your help will be a glowing one in the Churches of the Ukraine.

My time allowed me only to visit directly the four cities of Petrograd, Moscow, Kiev and Odessa, and therefore it was impossible to get much into the country districts, though many of these were reached through the kindly interest and assistance of others. One very large district had all it asked for, through a careful arrangement of our Supervisors and interested parties. Oftentimes the neediest people, when told of the relief sent, could scarcely credit it. Sometimes those to whom it was offered asked for less than what I knew their situation demanded, so overcome were they with the arrival of undreamed of help.

For the information of those who have made generous gifts for this Famine Fund I should explain that the standard Food Package (costing ten dollars) consists of 50 pounds of flour, 25 pounds of rice, 10 pounds of fats, 10 pounds of sugar, 20 cans of milk, 3 pounds of tea. The one who is designated to receive it is notified that such a parcel awaits him at the Food Distribution Center and on presentation of his card receives his supplies. Sometimes whole institutions and their inmates were by a sufficient number of packages lifted out of sheer destitution and hopelessness into rejoicing. It may be difficult for you to believe that great companies of "the religious," occupying beautiful

buildings which had for years been the center of works of mercy and which had formerly possessed great endowments, could have reached such a stage that the gift of ten food packages was an event in their history; but it is true.

On certain occasions the grateful feeling of these people was expressed in very exceptional ways, right in the midst of their solemn worship in the church, when there was introduced into their ritual an old rite, seldom performed, as a special tribute of gratitude to your representative, and through him to those who had sent me.

I have proceeded on a scheme of allotment to different portions of the country according to their population and their needs. In some districts the full allotment has been made, in others half has been given and the other half can be distributed in the winter season, so near at hand, out of funds still remaining or other funds that may be contributed. As winter approaches, even though starvation has been conquered, immense destitution and suffering will remain. The gifts will be worth still more during the cold season, and the food packages for individuals now on our lists may be repeated by order from New York. New regions may also be served by your gifts through the efficient system worked out by the American Relief Administration.

Thousands of people for whom no provision had been made, or would be made, have benefitted by these gifts. The whole story of their surprise and gratitude, of the personalities with whom I became acquainted in this mission, of the historic situations and localities where some of the help was applied in the midst of all the grandeur and beauty of the Russian Church, the tragic and pathetic circumstances which were altered by this kindness from the American Churches, would make a stirring document,—I would that I could put in the hands of all the givers to this Fund.

“The Theological Academy of . . . considers as its moral duty to express to you from the whole corporation and from all the students the most profound gratitude for the food packages in the grave time of hunger by which Russia is seized. In this fellow-feeling of the noble American people . . . the Academy is glad to perceive the triumph of Christian charity, though the victims of the misery are separated from their dear friends by the whole ocean.”

How I would like to publish a complete Anthology of all

these varied gratitudes, often so quaintly expressed. All of them will soon be in the Federal Council's hands. Here is one more, mortifyingly flattering to me, but I give it. I had sent a food parcel to a translator of one of the great European classics and one day there came a copy of his translation of the great work and on its cover: "To the Most Christian Mr. Zelig from a hungry Russian Translator of _____."

In concluding this general survey, I cannot over-emphasize the immense value of what is done at this time for the relief and comfort of the Russian Church. Terribly disrupted and crippled, it still represents the religion of the greater part of the millions of Russia's population. Whatever is done for it in this day of its trial is a force which will reach far into the future. Its calamity has fallen upon it just when it had been about to accomplish reforms long needed. Its worship still goes on, its churches are open, though all of its auxiliary institutions of schools, sisterhoods and religious orders are crippled and broken and its normal work of benevolence and teaching reduced to a minimum. At this time it is especially sensitive to all friendly approaches from the Christianity of the West and from them takes courage for continuing its difficult work. The knowledge of what the churches of America have done for them through the Federal Council has pervaded great bodies of people and when better days arrive the memory of it will be an influence in the reconstruction of the Church. To those who have made this special mission possible, after American generosity had done something for nearly every class in Russia, I would say that I do not believe any element of Russian Relief will have more far-reaching results.

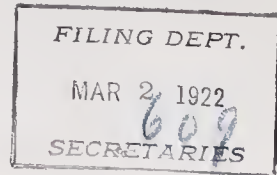
In submitting this general report, after confiding the details of the work to the Administrative Committee of the Federal Council, I render my thanks to the Council for the high privilege of representing it in this great work of mercy and relief, and I urge that the contacts made be maintained, and these relationships developed. Our opportunity is great with the people of Russia.

JOHN SHERIDAN ZELIG.

October 15, 1922.

NOTE: Dr. Zelig's expenses in carrying on this work were met from other sources than the contributions to the relief fund.

AJB:K



February 16, 1922.

The Rev. Sidney L. Gulick, D.D.,
105 East 22 Street,
New York City.

My dear Dr. Gulick:

Your letter of February 14th has been received and in Dr. Brown's absence from the office on account of illness I am acknowledging its receipt.

I am enclosing a statement showing the Board's disbursements for China, Japan and Chosen since 1833 to March 31, 1921. This includes all classes of work, missionaries' salaries and travel to and from America, but it does not include special famine or flood contributions. The latter figures were not reported in our Board's reports and Mr. Day tells me it would hardly be possible to get them together at this time of the year. I trust that the figures I am sending now will be of some assistance to you in the work you are planning.

Sincerely yours,

Secretary to Dr. Brown.

ENC.

FILING DEPT.
New York, N.Y.
October 27, 1921.
1922
SECRETARIES

INVESTMENTS OF THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U.S.A.,
FROM 1833 to MARCH 31st, 1921.

	<u>CHINA</u>	<u>JAPAN</u>	<u>CHOSEN</u>
1833-37	500		
1838	7940		
1839	1072		
1840	4140		
1841	1784		
1842	5714		
1843	8367		
1844	9760		
1845	19804		
1846	14844		
1847	15966		
1848	17395		
1849	13134		
1850	18863		
1851	20156		
1852	28287		
1853	23285		
1854	8738		
1855	18570		
1856	23777		
1857	26464		
1858	32495		
1859	38658	4736	
1860	55761	1033	
1861	46297	1146	
1862	33761	1146	
1863	46228	6466	
1864	57499	3340	
1865	66456	2747	
1866	43123	3138	
1867	65292	2284	
1868	60428	3049	
1869	69989	8367	
1870	77688	11132	
1871	79634	3309	
1872	78225	7509	
1873	102253	15604	
1874	73615	14346	
1875	62435	11188	

	<u>CHINA</u>	<u>JAPAN</u>	<u>CHOSEN</u>
1876	76640	14669	
1877	68524	15019	
1878	76016	24841	
1879	68172	20343	
1880	58811	23075	
1881	86212	27039	
1882	85271	32742	
1883	92539	37584	
1884	98240	41675	
1885	107400	52716	6319
1886	107360	50906	8238
1887	102626	63166	8868
1888	101734	75836	12412
1889	150624	90278	14375
1890	147369	85987	15200
1891	164986	97947	16116
1892	173077	103441	24295
1893	180087	94962	33583
1894	185699	91449	31620
1895	204943	81346	35860
1896	172798	75257	32721
1897	174697	78145	39080
1898	190924	69939	41681
1899	184288	68209	41199
1900	188277	72653	49295
1901	196072	74285	62042
1902	282976	73974	65995
1903	237919	85546	73199
1904	259388	89728	78455
1905	246566	83423	90047
1906	300603	89196	88385
1907	301669	83756	107708
1908	327215	106810	140604
1909	381004	110510	163392
1910	359472	104949	112280
1911	455046	119195	135735
1912	741353	196675	218646
1913	486635	126940	171392
1914	773952	148923	168668
1915	726099	135778	157807
1916	723274	146236	176825
1917	809677	157250	169637
1918	762705	169288	198229
1919	718684	161212	217578
1920	987785	186816	255559
1921	<u>1,298666</u>	<u>267278</u>	<u>314066</u>
Total	\$16,002,491.	\$4,307,532.	\$3,579,111.

HOTEL CHALFONTE, ATLANTIC CITY, N. J., APRIL 25 - 26, 1922. 609 7 1922

SECRETARIES

A conference of representatives of Forward Movements and other promotional organizations of the denominations was held under the auspices of the Federal Council of the Churches of Christ in America at the Hotel Chalfonte, Atlantic City, N. J., April 25 - 26, 1922.

At the request of the Program Committee, Pres. Joseph H. Apple, Executive Secretary of the Forward Movement of the Reformed Church in the U. S., served as the Presiding Officer and Rev. Samuel McGrea Cavert of the Federal Council as Secretary.

The meeting was called to order at 11:30 on April 25th, with the following in attendance:

Congregational Commission on Missions

James E. McConnell, Associate Secretary
John L. Kilbon, Financial Secretary

Forward Movement of the Christian Church

Warren H. Denison, Superintendent
F. G. Coffin, Chairman
R. C. Helfenstein

Disciples of Christ

A. E. Cory, Secretary, United Christian Missionary Society

Nation Wide Campaign of the Protestant Episcopal Church

J. F. Clark, Secretary of the Presiding Bishop and Council

Committee on Conservation and Advance of the Methodist Episcopal Church

R. J. Wade, Corresponding Secretary
Ralph E. Diffendorfer, Director of Division of Education and
Publicity

Luther E. Lovejoy, Stewardship Director

Morris P. Ehnes, Treasurer

David D. Forsyth, Secretary Board of Home Missions and Church
Extension

Titus Lowe, Secretary, Board of Foreign Missions

Forward Movement of the Evangelical Synod

J. Baltzer, President
F. E. C. Haas, Executive Secretary
D. Bruening

Centennial Forward Movement of the Churches of God in N. A.

S. G. Yahn, Director

Larger Life Movement of the Moravian Church

John S. Romig, Secretary

New Era Movement of the Presbyterian Church in the U. S. A.

William H. Foulkes, General Secretary
W. R. Patterson, Comptroller
W. S. Marquis, Director Division of Coordination

Henry B. Masters, Secretary, Board of Ministerial Relief
W. R. King, Secretary, Board of Home Missions

The Progress Campaign of the Reformed Church in America
John A. Ingham, General Secretary
Harry W. Noble

The Forward Movement of the Reformed Church in the U. S.
Joseph H. Apple, Executive Secretary
William E. Lampey, Stewardship Director
William F. De Long, Associate Secretary
E. M. Hartman, Financial Secretary
A. R. Bartholomew, Secretary of the Board of Foreign Missions
Chas. E. Schaeffer, Secretary Board of Home Missions

New Forward Movement of the Seventh Day Baptist General Conference
Edwin Shaw, Corresponding Secretary

United Enlistment Movement of the Church of the United Brethren in Christ
S. S. Hough, Executive Secretary
Bishop Wm. M. Bell

New World Movement of the United Presbyterian Church
R. W. McGranahan, General Secretary
W. B. Anderson, Secretary, Board of Foreign Missions
R. A. Hutchison, Secretary, Board of Home Missions
J. C. Scouller
J. Alvin Orr

United Lutheran Church
A. D. Chiquoine (as a friendly visitor)
Committee of Reference and Counsel of the Foreign Missions Conference of N. A.
F. P. Turner, General Secretary
F. W. Bible, Associate Secretary

National Board of the Y. W. C. A.
Mabel Stafford

Federal Council of the Churches of Christ in America
Rev. Samuel McCrea Cavert

Regrets were received from the following organizations at their inability to be represented on account of the pressure of other responsibilities:

The Centenary Movement of the Methodist Episcopal Church, South
General Board of Promotion of the Northern Baptist Convention
Stewardship Committee of the Presbyterian Church in the U. S.

1. The first topic on the program was "The Present Status of the Promotional Organizations in the Various Churches", presented by Rev. Samuel McCrea Cavert as follows:

The Present Status of the Promotional Organizations

"The promotional movements, as we know them today, seem almost without exception to have had their origin from one, or both, of two causes. First, the need for greater financial resources during the period following the world war, on account of the increased cost of maintaining the established work of the

churches; and, second, the conviction of the necessity for the expansion in a day of new opportunity. This sense of new opportunity is expressed even in the name - "Forward Movement" - adopted by many of the organizations and used in a general way to describe them all.

"These inescapable considerations led to the development of more than a score of such Forward Movements during the years immediately following the armistice, or in a few cases (for example, the Centenary Movement of the Methodist Episcopal Church, the Men and Millions Movement of the Disciples and the Centennial Movement of the Churches of God) ante-dating the close of the war. To be exact, the files of the Federal Council's office record 26 denominations as having organized Forward Movements with more or less ambitious programs, varying all the way from the effort to secure moderate increases in the annual budget to the attempt to secure more than \$100,000,000 for the work of a denomination within a five year period.

"In the origin of the Forward Movements two practices prevailed. In many cases, especially in those denominations which do not have annual gatherings of the whole church, the Movement was begun by the missionary agencies, in most cases in cooperation with other boards, and with subsequent approval by the highest ecclesiastical authority. This was the situation, for example, in the Methodist Episcopal Church, South, the Protestant Episcopal Church, the Christian Church, the Methodist Episcopal Church, the Evangelical Association, the Evangelical Synod, and the Disciples. In other cases the movement was initiated directly by the highest ecclesiastical authority itself, as in the case of the Northern Presbyterians, the Southern Presbyterians, the Baptists, the Congregationalists, the Reformed Church in America, the Reformed Church in the U. S., the United Brethren, the Friends, the Seventh Day Baptists, the Churches of God in N. A., the Methodist Protestants and the Moravians.

"In the constitution of the Forward Movements and in the method of their control there was considerable divergence. In at least two instances, those of the Disciples and the Reformed Church in America, the Forward Movement committee was made up directly of, and immediately controlled, by the administrative boards. In a larger number of cases the Forward Movement organization includes official representatives of the boards, plus representatives from the church at large, the proportion varying widely. In the Presbyterian Church in the U. S. A. the proportion is about 50% from the boards. In the Reformed Church in the U. S. one representative was chosen from each synod, one from each board, with seven at large. In the United Presbyterian all but five out of twenty-three were selected from the official boards. In still other cases the Forward Movement was in the hands of an entirely separate body, making no direct provision for control by the boards, but with the general understanding that it would cooperate with them at all points. The Methodist Episcopal Church, South, the United Brethren, the Congregationalists, the Southern Presbyterians, the Friends, the Christians, the Seventh Day Baptists, the Methodist Protestants, the Churches of God and the Evangelical Synod followed this practice. The personnel of these Forward Movement committees, of course, included a large number of men selected because of their connection with the boards.

"In method of support as well as in type of organization two plans were developed. In the case of the Presbyterians, the Reformed Church in America, and perhaps a few others, the expenses of the Forward Movement were provided directly by the boards, all funds being turned over to the boards themselves. In most cases, however, the Forward Movement was authorized to provide for its own administration out of the funds received from the churches before these funds were apportioned among the various boards.

"The organization set up by the denominations varied, as one would expect, according to the size of the denomination and its existing machinery. Most of the larger bodies, and a few of the smaller ones, maintain district offices, for example, the Presbyterians, the Reformed Church in the U. S., the Methodists, who use their established areas, and the Episcopalians, who work through their diocesan units. Other denominations, especially those whose constituency is not so large as to make a more direct approach impossible, undertake to reach the local congregations wholly from central headquarters.

"In the duration of the movements there is a striking agreement, most of them being projected for a five year period, running until 1924 or 1925, and being now just about half-way through their course. There are at least fourteen of the denominations in which this is the case. This means that they have the common necessity of discovering within the next two years the wisest methods for maintaining in the future the values which the Forward Movements have brought to the surface. How, for example, will they maintain the giving of their people at the level to which it has been raised by the promotional work of the last two or three years? The Methodist Episcopal Church proposes already to inaugurate in the fall of 1923 a new and larger campaign for a subsequent period.

"Not all of the denominations which projected a five year program undertook to secure pledges for the whole five year period. The Presbyterians, for example, the Congregationalists, the Southern Presbyterians, the Reformed Church in America, the United Brethren, and the Episcopalians secure their pledges for only one year at a time. The Methodist Episcopal Church, which took pledges for five years, is now urging an annual re-canvass.

"In spite of the fact that most of the Forward Movements are scheduled to run until 1924 or 1925, many adaptations and changes have already begun to be made. Most of them still exist as separate movements, though coming increasingly into closer relation to the administrative boards. A few have transferred the direction of the movement to newly created central councils or agencies which are designed to be permanent, as in the case of the General Board of Promotion, created by the Northern Baptist Convention, the Presiding Bishop and Council, created by the Protestant Episcopal Church, the Council of Boards of Benevolence of the Methodist Episcopal Church, with its Committee on Conservation and Advance as its promotional, educational and collecting agent. In at least one case, the Friends, the functions of the Forward Movement have been transferred to the existing administrative organization.

"What are the programs which the Forward Movements set for themselves when they undertook their work?

"I. It is not too much to say that with possibly one or two exceptions their chief purpose was to secure the money with which the churches' work could be carried on and expanded. This does not mean, of course, that they did not appreciate the fundamental necessity for the development of the spiritual resources of the church. It only means that they were face to face with a practical necessity as a result of which the problem of financial ingathering loomed large upon the horizon and commanded vastly the greater part of the effort of the Forward Movements. Only in the case of the Moravians and the Churches of God would an objective observer be likely to say that the primary emphasis was laid upon other than financial considerations.

"In most cases specific sums of money were sought, the amounts varying, of course, according to the size of the denomination and the pressure of its

needs. The Centenary of the Methodist Episcopal Church sought \$113,750,000 during the five year period, and about \$102,000,000 were subscribed. The Methodist Episcopal Church, South, sought \$35,000,000 for its missionary work alone and \$51,000,000 were subscribed. The Southern Presbyterians sought \$12,000,000 for the first three years and each year the budget was over-subscribed. The Reformed Church in the United States sought approximately \$11,000,000, over and above the regular and normal apportionments, and \$6,500,000 were pledged. The United Presbyterians sought \$16,750,000. and \$11,000,000 were subscribed. The Men and Millions Movement of the Disciples sought \$6,300,000, all to be secured from individual gifts of \$500 or over, in addition to everything else which the individuals were already doing, and \$7,000,000 were pledged. The Episcopalians sought to raise \$42,000,000 for the triennium and reached a little less than half of the objective. The Baptists sought \$100,000,000 and about \$53,800,000 were subscribed. The Evangelical Association asked for \$2,500,000, which was over-subscribed. The Evangelical Synod sought \$1,000,000 and over 60% was raised. The Churches of God, seeking \$35,000 a year, secured \$57,000 a year, which has since been set as its normal standard. The United Evangelical Church sought \$1,000,000 in five years, all of which has been pledged. The Seventh Day Baptists sought \$405,000, of which 68% has been secured. The Christians sought \$5,000,000, parts of the total being distributed among several of the denominational agencies. The United Brethren secured pledges of \$2,750,000 for a two year period, 70% of the goal.

"Other denominations laid less emphasis upon a specific amount. The Friends sought to increase missionary gifts by at least 15%, which has been far exceeded. The Reformed Church in America undertook to secure a more adequate support for its Boards, designating a budget of \$1,000,000 a year, which was reached in 1920 - 1921 and has now been increased to \$1,225,000. The Congregationalists originally set a goal of \$3,000,000 for the first year, of which \$1,750,000 was subscribed, but now lays its emphasis upon the current budget. So also does the Presbyterian Church. The United Brethren makes up its budget on the basis of current needs as a preferred claim, with funds for institutions and endowments as a secondary budget after the first has been met.

"This statistical review, with its varying record of successes, does not, in many cases, begin to indicate the magnitude of the results achieved. Even in the denominations whose fixed objectives were by no means reached, very greatly increased offerings beyond former years have been secured, averaging in many cases as high as 100% between 1918 and 1921. The Presbyterians record an increase of \$8,000,000 in benevolent offerings during the first two years of the New Era Movement beyond any previous period of the same length. Many other instances could be cited to show that there has been success beyond what would sometimes be indicated by bare tabulations alone.

"2. In the cultivation of these increased financial resources great emphasis was laid by practically all the movements upon the development of the ideal of stewardship. In a considerable number of cases the practice of tithing has been insistently urged as a definite expression of stewardship. In some cases, though not in a majority, the denominations have set a definite numerical goal in the enrollment of tithing stewards and have undertaken to secure signed cards. The Methodist Episcopal Church, the Methodist Episcopal Church South, and the Canadian Methodist Church undertook to secure a Methodist Million of tithers. The Methodist Episcopal Church enrolled over 200,000. A new campaign for tithers in the Methodist Episcopal Church is to culminate next month.

"3. As another help to the development of financial resources large attention was given to the every-member canvass in every church. This was so much taken for granted in many of the movements that it is not specifically reported as one of their objectives. There can be no doubt but that the more systematic efforts at money raising which the Forward Movements have urged have resulted in a wide-spread development of the every member canvass, and that this is one of their most permanent and far-reaching gains.

"4. In developing the resources of the church, however, men as well as money were in mind. The securing of new recruits for the ministry, foreign missions and other forms of Christian life service held a prominent place. Here again some of the denominations undertook to secure definite enrollments. The Methodist Episcopal Church reported 10,000 young people enrolled for Christian work and set up a permanent Commission on Life Service. The Methodist Episcopal Church, South, reports 6,000 enrolled; the United Brethren over 2,000. Other churches set as their goals not the general enrollment of young people for Christian life service, but a definite number actually entering Christian service, the Disciples asking for 100 new missionaries, the Christian Church seeking 50 new persons entering Christian service annually, the Evangelical Association asking for 500 young men for the ministry. In at least one case, that of the Disciples, young people were asked to sign a covenant, not to devote their life to Christian service but to study seriously the question of their life calling, five thousand signatures having been secured for this purpose. Still others set no numerical goals and asked for no signatures, but with equal vigor urged the securing of consecration of life: such as the United Presbyterians, the Reformed Church in the U. S., the Southern Presbyterians, the Friends, the Evangelical Synod, the Seventh Day Baptists, and the Reformed Church in America, which last urged that at least one Christian worker should be raised up in every local congregation within the five year period. Statistics as to the actual increase of persons who are entering, or are definitely preparing for Christian life service are not, except in occasional cases, obtainable. In general, however, it would be a fair interpretation of the replies received to our questionnaire to say that the success achieved in this line is far less satisfactory than in the financial undertakings.

"5. In one form or another all the Forward Movements gave attention to the development of spiritual resources. In a few cases, for example the Presbyterians, the United Presbyterians and the Southern Presbyterians, the development of family worship is reported as one of the cardinal objectives. In other cases, prayer and intercession, in more general terms, are urged. Here again we find that some denominations adopted the method of enrolling intercessors, asking men and women to sign a prayer covenant. The Methodist Episcopal Church enrolled 500,000, the Reformed Church in the U. S., 20,000, the United Brethren, 40,000, the Evangelical Association, 17,000. The Episcopalians, in connection with the centennial of their Missionary Society last November, set 100,000 intercessors as a definite goal. The Christian Church is seeking 5,000 signers of a prayer covenant. The Moravians are developing a "Prayer Union". Other churches though not adopting the practice of enrollment have laid no less emphasis upon the fundamental principle. It is, of course, a difficult problem to deal with an organizational way, almost everything depending upon the spirit of the pastors and the workers in the local church.

"6. It goes without saying that evangelism, or the securing of new members for the churches, was also, explicitly or implicitly, an important objective. Only a few, however, aimed at a specific increase in church membership the Christian Church seeking 50,000 new communicant members in the five

year period, the Evangelical Association 100,000, and the Reformed Church in America proposing to double its membership within the five year period. The Churches of God undertook to secure an increase of one-third in the Sunday School enrollment.

"7. Missionary Education was, of course, regarded as a foundation for missionary giving. It is rather interesting to note, however, that in the listed objectives of the movements as reported in the replies to our questionnaire only four seem to have regarded missionary education as directly enough a part of the promotional work to be included in the statement of goals.

"8. In one case, that of the Southern Presbyterians, an increase of support for the pastors through more adequate salaries was set as one of the important objectives. The larger participation of laymen in the work of the Church was set down as a definite goal by the Methodist Episcopal Church. A few churches urged the larger circulation of the church papers as a concrete task. The Friends, for example, sought to double the subscription list in the five year period; the Reformed Church in America, to have the church paper in every family within the five year period; the Churches of God, to add 500 subscribers each year. In other cases, the circulation of the church paper, though not listed as a concrete objective, was used as a means of carrying out the other purposes of the movement.

"9. Over and beyond these specific objectives there was, in the great majority of cases, the purpose of securing a more effective co-ordination of the appeals of the missionary, educational and benevolent boards. It was keenly felt that there must be a more effective way of visualizing the whole work of the whole church, of presenting a united budget and a united appeal, and thus eliminating the element of competition in benevolences. As a result, in several denominations important development has already taken place in the direction of an inclusive organization of the boards. In the case of the Disciples, the United Christian Missionary Society, continuing the work of the former boards of home and foreign missions, church extension and ministerial relief, has been organized. In the Episcopal Church the former boards have been abolished and a central organization, known as the Presiding Bishop and Council, made up of twenty-six members elected by the triennial convention, is divided into the six departments of missions, religious education, social service, finance, publicity and the nation-wide campaign. In the Methodist Episcopal Church the Council of the Boards of Benevolence furnishes a new co-ordinating center. Its executive committee includes representatives of the bishops, the several areas and the several boards, the women's boards included. In the Northern Baptist Convention the Board of Promotion, created in 1919, made up of representatives of the national boards, the state organizations and the larger city mission societies, and directly responsible to the Northern Baptist Convention, is a central agency so far as the cultivation of the home church is concerned.

"Other denominations are feeling their way toward some provision for a better correlation of the promotional side of their administrative boards. The Reformed Church in America, for example, has under consideration the formation of an interboard council to be made up of the representatives of the boards, plus the more important church officials, for the purpose of promoting cooperation among the administrative boards and of carrying on promotion and appeal in their behalf. In one way or another, it is safe to say, practically all the denominations will be giving attention to this question during the next few years.

"In conclusion, a few brief observations, - with no attempt to eliminate the personal equation.

a. "That the Forward Movements have rendered a distinct and notable service to the Church is beyond the possibility of question. We have a right to feel, on the basis of their accomplishment, that they were raised up by the Providence of God to meet a great challenge. Without them, serious retrenchment of the Churches' work would in many cases have been inevitable. With them, it has been possible for the Churches to go forward with confidence. Anyone who has fallen under the spell of John Haynes Holmes' pessimism about the Church, as revealed in his much-discussed "New Churches for Old", will find a wholesome antidote in the record of what these Forward Movements have done.

b. "Most important, in the judgment of the writer, has been their service in bringing about an increased unity of approach to the Church's many-sided work. They have made the denomination see its task as a whole. They have presented to the Church member an impressive exhibit of the sum total of the denominational responsibility and thus evoked a worthier response. The canvass and re-canvass of the same constituency for a dozen different courses has been largely done away with. To be thus rid of competition in benevolences and to have a united appeal is a clear and unmistakable gain.

c. "Unfortunately, the Forward Movements have come to be regarded too exclusively as "mere money-getters". They have, it is true, had other objectives but it seems clear that in the winds of the rank and file of the people, - in many of our denominations at least, - the Forward Movement is looked at with some impatience by the local pastor because he thinks it is interested only in securing a financial quota. The way out would seem to be, first, that we should in some way bring more effectively into the foreground the concrete causes for which the funds must be secured; and, second, that we should make it more clear that we seek to help the local church rather than to use it simply as a means of carrying out an "overhead" financial program.

"There can be little doubt but that our promotional organizations have so emphasized programizing "at the top" that the local pastor and the local church members have sometimes come to feel that all they have to do is to "sign on the dotted line". If this should come to pass widely, the educational and spiritual significance of the Forward Movement would be lost. The much debated article by Dr. Sperry in the Atlantic Monthly on "A Parish Minister's Declaration of Independence" was a striking illustration of the feeling on the part of some pastors that the local church is being "used" as a means of "putting across" certain quotas and furthering an elaborate "overhead" program.

"This certainly does not mean that we can dispense with an intelligent and carefully formulated program for the denomination as a whole, but it does suggest that we need to guard against letting our denominational program appear an abstract thing, - a mere budget or an array of colorless percentages. We may succeed for a while in securing generous giving simply on the war-time basis of "drives" "going over the top" and "meeting the quota", but if giving is to be permanently sustained on a high and sacrificial level we shall have to find the way of laying clear emphasis on the concrete spiritual purposes which our contributions are to serve.

d. "The idea of "promotion" needs to be enlarged. Thus far our promotional organizations have been devoted to furthering the established missionary and benevolent program of the churches. This, of course, is of fundamental importance, but there are other great tasks which need no less to be included in the thinking of Christian people and in the scope of their giving. To carry on a program for the outlawing of war and for establishing the institutions of

peace is, for example, just as truly a missionary task for the Christian Church as the sending of Evangelists to China. In fact, as the missionaries themselves are now telling us, we cannot hope that our missionary work abroad will meet with its rightful success until we have developed more fully our "missionary" responsibilities of extending the sway of Christ in our social life at home.

"In the establishment of better relations between capital and labor, and in bringing about more Christian relations between the races in this country, there are other "promotional" responsibilities which can no longer be evaded. It is in these realms of international, industrial and inter-racial relations that the universality and the finality of the Christian Gospel is being most sharply tested today. Ought not our promotional organizations to be so geared up as to help make the churches effective in these matters? Ought not our forward movements, for example, to regard it as much as a part of their regular business to get into the hands of church members the most helpful educational literature on Christian international relations as to put into their hands literature on stewardship?

e. "The forward movements, one concludes regretfully, have tended to intensify denominationalism. There is of course a good side in the increased sense of denominational responsibility. One ought surely to have pride in the work of his own denomination and a deep sense of loyalty to it, else he is not likely to have very much pride in the work of the church as a whole. There can be little doubt, however, but that in some cases at least the strengthening of the financial resources of a denomination has tended to make it feel that it can "go it alone". When a great denomination with several million members, and with an annual budget of millions of dollars, experiences an expansion of its work, it is in danger of feeling that it is great enough in itself to command all the loyalty which the ordinary church member can have. But no denomination is great enough to represent the whole of Christianity, or strong enough to accomplish the Christian task in the world, without the closest co-operation with all the other forces making for the same end.

"We must, therefore, find ways of objectifying more fully the oneness of the task of our several churches. Each of the forward movements arose in order to set forth the work of the denomination as a whole. But if it is important to visualize as a unit the many-sided work of a denomination, surely it is even more important to set before us all the whole work of the whole church of Christ."

II. "The Present Status of the Approved Interdenominational Organizations with Reference to Promotional Work" was presented by Rev. F. W. Bible, who spoke in substance as follows:

The outstanding difference between the denominational and the inter-denominational organizations on the promotional side is that the former are concerned directly with the securing of finances while the latter are not. "Informational" would be a more accurate word than "promotional" to describe their work. They carry on, nevertheless, important tasks which relate them closely to the promotional organizations of the denominations.

The Home Missions Council, for example, has made available considerable unfinished survey material of the Interchurch World Movement. Through a publicity department it furnishes the secular and religious press with home mission facts, not of a particular board, but showing the problem in

the large. It arranges for publication of valuable studies on home mission problems common to many of the boards.

The Foreign Missions Conference publishes an Annual Report giving much of the best information, in form of addresses and papers, on particular problems of foreign missions that concern all the foreign boards. It issues the Year Book of Foreign Missions of North America, presenting the latest statistical information of foreign missionary work and careful studies of the fields. "Missionary Ammunition" is published exclusively for pastors, circulating over 40,000 copies. In conjunction with the Home Missions Council it publishes the Missionary Review of the World. It lately carried out with large success a tentative experiment of having simultaneous foreign missionary addresses in churches of the different denominations in Schenectady, followed next day by ministers' union meeting, laymen's luncheon, and a women's missionary meeting, thus affording an effective presentation of the interest of all the churches in foreign missions.

The Missionary Education Movement, now a joint agency of the educational departments of the home and foreign missionary boards, prepares text books with collateral material, to be used by all denominations.

Only by a united approach to the promotion of foreign missions can we educate people to appreciate the sweep and magnitude of the task. The work of each denomination in foreign missions is only a part of the whole work of the Church. For example, some large denominations have no work in Mohammedan fields, yet without understanding the Moslem problem no one can have an adequate conception of the problem Christianity faces in the world.

The Council of Church Boards of Education and the new International Sunday School Council of Religious Education also carry on tasks which touch some of the promotional work of the denominations.

In addition to these interdenominational organizations which deal with specialized departments of work there is the Federal Council of the Churches, which takes the denomination as a whole as the unit of representation, rather than segments of the denominational work. It enters fields where churches have not yet segmentized themselves. It has led in a vigorous campaign to educate the churches in their responsibility for world peace, for Christian inter-racial relations, and for the Christianizing of industrial relations, by the use of literature and conferences. It has also a program of evangelism, cooperating with the church agencies for that purpose, and adding the services of a secretary available for community preaching and for the synchronizing of evangelistic efforts.

III. A report on "The Present Financial Situation in the Various Denominations", based on returns from a questionnaire, was presented by Dr. E. M. Hartman. Dr. Hartman protested against the criticism that the promotional movements had been mainly financial, saying that the financial element was one of the fruits of the better spiritual morale which these movements seek to develop. He made it clear that definite comparisons cannot be made, as financial systems vary and information is incomplete, but suggested that such approximations as are possible, like the following, indicate the problem.

1. Subscriptions on (mostly 5 year special) budgets:

	<u>Budget</u>	<u>Per Member</u>	<u>Subscribed</u>	<u>Per Member</u>	<u>%</u>
Baptists	\$100,000,000	\$79	\$53,800,000	\$43	54
Evangelical Association	2,500,000	20	2,875,000	23	115
Methodist Episcopal (N)	115,621,000	32	102,242,095	27	88
Methodist Episcopal (S)	35,000,000	16	51,000,000	23	145
Moravian	750,000	44	371,383	22	50
Reformed in U. S.	10,847,425	33	6,500,000	20	60
United Brethren	4,000,000 (2yrs.)	12	2,750,000	8	69
United Presbyterian	16,715,208	105	11,000,000	70	66

(Annual budgets of other denominations can not well be compared with these special budgets.)

2. Payments on subscriptions due to date:

Congregational Emergency Fund	60%
Churches of God	100%
Episcopal	40%
Evangelical Association	85%
Methodist Episcopal (N)	77%
Moravian	75%
Presbyterian (N)	82%
Presbyterian (S)	90%
Presbyterian United	81%
Reformed in America	82%
Reformed in U. S.	70%
United Brethren	71%

A conservative conclusion from the above and other illustrative figures is that in round numbers 75% sought has been subscribed and 70% of subscription due to date has been paid. Additional effort must be made in order to realize more than 60% of the original budgets in payments.

3. Percentages of increase during last three years:

	<u>Local Budgets</u>	<u>Benevolence Budgets</u>
Christian	10%	19%
Churches of God	25%	25%
Congregational	30%	40%
Episcopal	61%	117%
Episcopal for diocesan work from	200% to 600%	
Evangelical Synod	70%	200%
Friends	20%	85%
Methodist Episcopal	37%	225%
Moravian	19%	63%
Presbyterian (N)	50%	100%
Presbyterian (S)	100%	200%
Presbyterian United (apart from N. W. Movement)	41.6%	34%

Reformed in America	50%	75%
Reformed in U. S.	33%	110%
Approximate average increases between 1918 and 1921	50%	100%
Total contributions, 17 denominations, for one year 1920-21:	\$220,194,830	\$97,932,490

4. Looking to the Future:

a. In answer to business men fearing "we shall have more money than we know what to do with", we should make it clear that all denominations have items on the table waiting for financial backing. Such items have been often taken up on basis of money subscribed, so when only 70% is realized on subscriptions many denominations are more embarrassed than before, even with larger income.

b. Prospects are mostly reported as hopeful or good, though some say uncertain.

c. Hindrances:

- (1) Financial depression-benevolences more likely to be affected than business
- (2) Lack of cooperation due to unpreparedness and misunderstandings.
- (3) Collapse of the Interchurch World Movement.
- (4) Opposition to forward movements in general.
- (5) Theological differences.
- (6) Difficulty of getting from the large subscribers the same proportion of increase as from the small. Perhaps he should be reached by a different kind of campaign, with concrete objects suggested for gifts, since concrete things appeal more to large givers.

d. Plans suggested by the denominations for additional efforts:

- (1) Every member canvass to cover shortage. But agitation at present is likely to cause irritation.
- (2) Repeated campaigns until goal is reached.
- (3) The preferable procedure would seem to be a follow-up at an opportune time to reach new members, those who did not subscribe before, and congregations not now in the campaign: also possibly a council to study problem of interesting large givers in concrete causes or objects.

In general we need to realize that with an effective every-member canvass and definite information about concrete causes, the development of the spiritual morale of the people will have generous giving as one of its natural fruits.

To the question whether subscriptions should be for one year or a period of years, Dr. Hartman expressed the judgment that an every-member canvass each year, without a special drive but with steady increases, is preferable. Mr. Diffendorfer added that in addition to the annual budget there should be also a general objective sought as the progress to be realized through a five or ten year period.

IV. Under the general heading, "Available Resources for an Expanding Promotional Program," Rev. R. W. McGranahan opened the informal discussion on the topic, "Securing the Fuller Cooperation of the Local Church", summarizing the practice of the United Presbyterian Church as follows:

The chief thing is to let the local church know and understand what is being done. The inauguration of this year's program in the Forward Movement, therefore, centered around a five day congress in February, at Pittsburgh, prepared for by several months of publicity to secure delegates from each congregation, or at least from each Presbytery. 4,000 attended. Immediate follow-up work by delegates in meetings in Presbyteries, and through Presbyteries in local congregations, was then emphasized. Many thousands of copies of the address on "The Sacred Obligation of Stewardship" were distributed in connection with these efforts.

In reaching the local church with information about the movement and its achievements the church paper is used systematically. "News Notes" are sent three times a year with the church paper to each congregation and each subscriber, giving record of money raised by each congregation in the Presbytery, and annually telling what has been done with the money raised. A statement of personal subscription and payment is sent each subscriber annually.

For next year a campaign with the slogan, "Each Congregation 100% of its Subscription", with the object of getting each local church to make up any of its own unpaid pledges, is planned.

V. "Cooperative Benevolence through the Budget System," was discussed by Dr. W. P. Patterson, who summarized as follows the experience of the Presbyterian Church in the U. S. A.

Formerly there was a competitive scramble of fifteen boards for funds, each appealing directly to the churches and, therefore, canvassing a constituency already canvassed several times a year. It was, therefore, decided that a budget should be determined annually by the Executive Commission of the General Assembly, the governing body, each board's request generally being used as the figure to be raised, the amounts being totalled and boards receiving fixed percentages of receipts. About 50% of churches followed the suggested scheme. In the second year of the cooperative budget there came a recognition of the principle that the budget should include the same items for different organizations and be subject to mutual discussion. In the third year it was further agreed that there should be a review of each board's desires by an independent body composed of representatives of Presbyteries and Synods, followed by definite rulings by the Executive Commission.

The chief difficulty in establishing the cooperative budget has been in getting churches to recognize the percentage distribution, and in getting the boards to accept their receipts on the percentage basis. The plan of the cooperative budget has, however, been successful despite the difficulty still felt of inducing the boards to equalize their receipts at the end of the year. The success of the New Era Movement in raising many times the funds formerly gotten by the boards separately has been the most satisfactory argument.

VI. "Securing Larger Individual Gifts" was presented by Dr. A. E. Cory, in substance as follows:

1. Present situation: Large givers have not responded to any of the Forward Movements as have the smaller givers, probably because (a) of large increases in their giving to regular work, sometimes 300%, detracting from interest in special giving; (b) of the combination budget, with abstract quotas and percentages, not appealing sufficiently to the imagination.
2. Possible forms of appeals: Buildings, memorials, endowments, and also special movements for evangelism, enlistments of life, etc.
3. Types of large givers, according to which the appeal must be definitely worked out: regular churchman, approach to whom is well understood; man partially interested, to be approached along the side of his special interest; man partially disgruntled, to be approached on the side of his dislike; widows, a field not yet studied; man with interested wife, but himself not church member; man with hallowed memory of mother or wife; man with large income but small capital, from whom large gifts for immediate payment should be solicited; man with large capital (perhaps retired) but small income, from whom gifts extended over long period should be sought; man who incurs debts, borrowing heavily each year; liberal "friendly citizen," of which almost every community has at least one or two, despite the impression to the contrary; very liberal promiser, with whom great care must be taken; very stingy man, with whom even greater care must be taken.
4. Methods of reaching the large giver: Through pulpit, which can reach all these classes, but is at present so interested in getting quotas that it ignores the possibility of getting the larger special gift; through teaching systematic giving and the responsibility of wealth; through education in the work of the board's specific fields and specific workers; through special appeals based on knowledge of the man, his special interest and sentiment; special occasions or campaigns for regular work.

Approach to large givers should be made through person intensely interested in the particular cause, not through a "campaign driver." Literature and meetings, as well as personal contacts, are important. Prospective givers should be indexed and patiently followed up.

5. Hindrances to large giving: The practice of conditional giving, which should be discouraged as far as possible because it tends to destroy independence and proper freedom in administration, "diplomatic" approaches and an over-emphasis on "expediency"; competitive appeals from a host of different agencies; the increasing competition from causes outside the Church; preaching on the tithe instead of proportionate giving. The tithe is all too often used as an excuse for not giving more. Not a man's one-tenth should be our concern, but his ten-tenths, how obtained as well as how used. The best way of getting money is by the development of real religion.

VII. The topic of "Stewardship" was presented by Dr. W. E. Lampe, as follows:

The subject of stewardship is larger than the Forward Movements and promotional departments for the recognition of its importance antedates

them. Its significance is brought out in Dr. Lovejoy's pamphlet, "Eventually: Stewardship or Stagnation", and is indicated by the fact that 18 or 20 different communions have stewardship platforms in almost identical words. In some denominations the stewardship movement is a part of the Forward Movement; in some it is headed up in a board secretary. A United Stewardship Council, including men and women from about a score of agencies, meets annually. With respect to the tithe, probably more denominations will adopt it as an expression of stewardship every year. Almost none that have adopted it are giving it up.

The following methods of promoting the ideal of stewardship are suggested:

- a. Sermon outlines, as the pulpit is a most important channel.
- b. Literature for stewardship study classes such as Dr. McConaughy's "Money the Acid Test", and Ralph S. Cushman's "The New Christian." The Stewardship Referendum with abbreviated study course has been found very effective in the half dozen denominations using it.
- c. Lectures with lantern slides. A half dozen or more denominations have such lectures.
- d. Literature for specialized methods of work done through Sunday School, Young People's Societies, etc., as "The Stewardship Self Starter" used by the Canadian Methodist Church, "How to Inaugurate Stewardship in the Local Church," Guidebook and Stewardship Manual for 1922 used by the United Presbyterian Church.
- e. Enrollment in Fellowship of Stewardship.
- f. Special period for emphasis on stewardship. February is generally best liked, but objected to by some as too closely identified with money-raising on account of every-member canvass in March. November is also a favorite month. Methodists have a stewardship calendar with program covering entire period, the most comprehensive yet seen.

A general discussion of the topics dealing with financial questions followed, in which the chief points were as follows:

1. The totals for 17 denominations in 1921 showed that 17,500,000 members gave about \$98,000,000 for benevolences and \$220,000,000 for congregational purposes, a per capita average of \$5.57 for benevolences and \$12.52 for congregational expenses. (Dr. Hartman)
2. The Community Trust, originating in Cleveland, has spread to fifty cities with trust companies organizing to receive bequests, income to be devoted wholly to community interests. The avowed purposes of the trust is to prevent money from being tied up in perpetuity for causes no longer in existence. The community feature, however, may seriously interfere with gifts to national missionary boards, by confining giving to the local community. Mr. Remsen, a lawyer in New York, has drawn up a plan for such trusts which makes the income available for national and international organizations. Trust companies should be induced to include this provision. (Mr. Turner)

3. In response to questions concerning methods by which the cooperative budget is arrived at, Dr. Patterson explained that in the Presbyterian Church the individual boards prepare statements of their own needs in terms of money and outlined in terms of functions or objects; that the boards in joint session discuss the several requests and determine an assembled budget; and that the Executive Commission, elected annually by the General Assembly, and including both ministers and laymen, rules upon individual items in a five day conference, determining the combined amount boards may have and establishing a series of percentages. Representatives of all synods then meet together and divide the budget among the synods, each synod being free to cut or increase apportionment, but such change being unusual. The representatives of the Presbyteries then suggest apportionments for each Presbytery, which is also free to accept or reject apportionment. The Presbytery suggests the apportionment for each congregation. When funds are sent in they may go either to the New Era Treasury or to the Boards. The New Era Movement forwards receipts for the amount sent it and indicates the percentages sent to the boards. It is itself notified monthly by the boards of amounts sent directly to them and on these two records a report is made to the Presbyterian authorities of the amounts paid.
 4. Difficulties encountered in operating the budget system were discussed by Mr. Bailey:
 - (a) Misunderstanding in the local church, which having raised the desired quota, sometimes thinks some of the money may be used for special objects of its own choosing.
 - (b) Determining equitable quotas for Presbyteries and local churches, there being such variety of giving ability and inclination, varying from 50 cents to \$19 or \$20 per capita.
 - (c) Unwillingness on part of some churches to work through the established agencies.
- Mr. Bailey suggested that fuller cooperation will come from the local churches when we make it more clear that the promotional organizations exist not to get something from them but to strengthen them and to relate them to the world-wide program of the church.
5. Dr. Cory described the present "self-apportionment" plan of the Disciples, as proceeding from the local churches upwards, each church deciding what it will do, on the basis of its past gifts, toward the increased budget requested for specified objects. This is resulting in larger income and is obviating the criticism formerly directed against the plan of determining percentages for local churches from above.
 6. The device of charting the percentages of different boards in the form of a pictured silver dollar, segmented for easy comprehension, was suggested by Dr. Apple.
 7. The criticism of the Forward Movements as "mere money-getters" was described by Mr. Diffendorfer as superficial. He insisted that since the dominant interest in American life today is money, we must reach pocket-books as a spiritual service.
 8. The need in the local church for some permanent organization, including

both men and women, to promote the missionary program was suggested by Dr. Hough, in order to keep the church informed as to its board's objectives, its support, etc. The tithe was urged by Dr. Hough as the minimum of giving. Before present stewardship was introduced the United Brethren had 7,000 tithers; now 21,000, following campaign in which leaflet "Blessings of Partnership with God" was widely used.

9. In the response to the question whether the financial depression should be recognized and budgets cut, Dr. Clark held that our shortage in receipts compels us to recognize it but that we need not lessen our permanent work on account of temporary depression. Dr. Patterson stated that a hundred year chart of benevolences of the Presbyterian Church shows an actual advance in every time of financial depression. He also reported that for the budget of the Church \$9,339,000 was raised last year, an increase of \$32,000 over the previous year despite the depression.
10. The question was raised as to whether the movements which are realizing only three-fourths of their goal should push for the rest or accept the reductions. Dr. Foulkes spoke of the self-denial week urged by the Presbyterians for meeting the budget, and Mr. Ehnes of the Methodist Experimental Tithing Week preceding Easter. Dr. Hough reported that the United Brethren had set aside May 21-28 for a special campaign, in connection with which every family is being sent "Facts and Figures", urging subscribers not yet paid up to do so and those who have not subscribed to make a pledge; also by tithe of week or month or quarter to add to subscriptions already paid up. A month's program of mission study and exercises for every Sunday School was also described.
11. In the discussion as to whether pledges should be for one year or longer, it was generally agreed that while a five or ten year Program in terms of functions, may well be set before the Church in order to challenge it as an annual budget cannot do, the emphasis should be placed on the annual budget and pledges be taken for a single year, with an every-member canvass carried on as simultaneously as possible. The educational value of the annual every-member canvass was stressed, as well as the fact that yearly pledges are generally paid better than those covering several years.

VIII. The subject, "Better Methods of Educational Publicity", was presented by Rev. R. E. Diffendorfer, who described the promotional work of the Methodist Episcopal Church.

The Council of Boards of Benevolence, consisting of Bishops, representatives of Boards and members of churches, is appointed by the General Conference to do the promotional work for all but the women's boards. Its Executive Committee has as its main function the duty of passing on the budget; the Committee on Conservation and Advance is its promotional and collecting agency. It has a field organization in each of the twenty-one Episcopal areas. Each area office has a paid secretary and staff and is responsible for quotas in its district, with 900 to 1100 churches apiece, working under authority of the Bishop but cooperating with the national promotional organization. These area secretaries cultivate the local churches, and stimulate the payment of pledges through conferences, meetings, deputations of missionaries, and secure new subscribers.

The departments of the Committee on Conservation and Advance are: Field; Finance, receiving all monies directly and sending them to boards as per agreements; Educational, with the seven divisions of Publicity, Literature, Stewardship, Stereopticons, Pageant and Plays, Church Training, and Lay Activities.

The Publicity Division maintains contacts with the secular press, arranging for newspaper publicity for every sort of Methodist meeting. With the religious press a unique arrangement is maintained, by which all the official "Advocates" carry four pages weekly, and twelve pages once a month, of material furnished directly by the Committee on Conservation and Advance, including cuts, diagrams, etc. In return for this service the Committee aids the circulation of the papers by putting sample copies of certain issues into homes not yet reached by the Advocates, by making possible a special rate accompanying the free copies, and by emphasizing a "Good Literature Sunday."

The Literature Division provides all promotional literature on behalf of the boards for the denomination, including

- a. Special pamphlets such as: "The Sacredness of the Pledge", "What Century Money is Doing", sent to every church in quantity sufficient to provide one for every five members.
- b. Monthly service, exclusively for pastors, on the work of the boards.
- c. A monthly leaflet for free distribution, popularly written. A sample is sent each minister along with the monthly service, enclosing return postal for ordering purposes, on which previous issues are listed as reminder if not already ordered.
- d. Literature for every-member canvass, such as "How to Take the Canvass" and "Shall I Invest"? are ordered by the churches, hundreds of thousands in all.

All literature is prepared in close cooperation with the boards, policy and subject matter determined by them. To their executive and staff meetings officers of the Committee on Conservation and Advance have access, and one regular conference a month with each board is the rule.

The Stewardship Division (as described by Dr. Lovejoy) tries to avoid the danger, on the one hand, of not interpreting stewardship broadly enough to include one's whole life and, on the other hand, not making it specific enough to mean something practical and definite. Tithing is urged as a minimum expression of stewardship. 1922 is a special "stewardship year", with a million tithers as the goal and 300,000 already enrolled. Each area secretary is being asked to secure a pastor to serve as stewardship secretary for the area without pay. Special attention is given to promoting the study of stewardship by special classes, using Dr. Cushman's, Dr. Calkin's and Dr. McConaughy's books. Dr. Cushman's "Live Wire Reading Contest", secures four weeks' emulation in reading stewardship material and is resulting in widespread interest in the subject. The Board of Sunday-Schools and the Epworth League are cooperating in promoting ideals of stewardship. Pulpit cooperation is also secured. The "Stewardship Self-Starter", simple but full of facts, is a great help to the pastor. The cooperation of laymen is being enlisted - a continuation of the Minute Men idea - "Lay Talks for Laymen" are issued monthly. Of new publications 37,000,000 pages on stewardship have been printed since December 1, or, including laymen's material, 60,000,000 pages.

The Stereopticon Division has a manufacturing plant in Chicago for making slides. 25 sets of slides are made for each lecture, which usually has about 50 views, each area being supplied with one set. The first slide is colored by an expert specialist and others copied from it. Ordinary sets are rented for \$2 plus transportation one way. "Propaganda" lectures, with slides, are furnished free, Sunday School and story sets, 50 cents.

The Methodist Stereopticon Division is now ready to serve any denominations wishing to obtain slides. A complete catalog of slides is available in the Chicago office, and of recent ones in the New York office.

The Pageants and Plays Division has been developed because of the necessity for a sane, constructive attitude with respect to the drama. Miss Wilcox gives full time to missionary pageantry. "Plays and Pageants for Church and Parish House" describes available material. Costumes are provided for rental. No effort is made to deal with motion pictures except to furnish an approved list of inspected films for interested pastors.

The Church Training Division promotes missionary education and training in benevolence, working through regular, established channels. It cooperates with the Sunday Schools by providing a fund to pay the salary of a superintendent of missionary instruction to work through Sunday School channels. An official journal, "Missionary Education", is now published and listed in Sunday School literature. There is also cooperation with the Epworth League, by providing a fund to enable it to promote stewardship and mission study, and by conferences to determine Epworth League topics on missions and Stewardship during certain months.

A book of semi-fiction, describing popularly the work of boards, is prepared. Last year this was "John Wesley, Jr.", setting forth the present day Methodist work at home and abroad.

"The Church Training Night" has been successfully promoted in local churches and is a great factor in the life of the denomination. It is an adaptation of prayer meeting including a supper followed by separate classes,-- teachers' training schools, Bible class, mission study class -- closing with devotional period, continuing generally 8 or 10 weeks.

The Division of Lay Activities is making an effort to get a full time volunteer lay secretary for each area, to interest laymen in missions. It is hoped thereby to develop a lay organization to assist the ecclesiastical organization in carrying out the Post Centenary Movement, and also to get cooperation from local churches in which pastors are unresponsive. The Conference Committees on Apportionment and Benevolence, on Stewardship, on Finance, on Good Literature, also help to stir up the unresponsive congregations.

A Sunday School Christmas Offering is being stimulated by a "post card shower", to be called "The World's Christmas Mail Bag". From October to Christmas two cards a Sunday will come to each Sunday School, one from a home mission station and one from a foreign, each with a short story.

IX. "Missionary Education", as a fundamental part of a promotional program, was presented by Dr. W. B. Anderson, who spoke in substance as follows:

The objectives of mission study are to keep in the minds of the people the facts of missions, - Bible study cannot take the place of

this, - and to inspire them to undertake a great missionary program. For successful work enthusiastic and trained leadership is the most important thing. The text books must really deal with the problem of getting the Gospel to the unevangelized; must be interesting and vital; and must be accurate, giving honest statements of the religion of people. We should not, for example, cover up the evils in Hinduism by calling Christianity the crown of Hinduism, nor, on the other hand, should we imply that there is no good in Hinduism. Further, mission study should really deal with missions, not simply with benevolent or charitable work in general.

In the ensuing discussion Mr. Cavert suggested that missionary education has been too much in competition with general religious education, and that by getting the missionary content into the curricula of the Sunday Schools and other established agencies we can reach a vastly larger number than merely by setting up independent mission study groups.

X. "Life Enlistment", as a part of the promotional program, was discussed by Rev. S. S. Hough, describing the efforts of the United Brethren.

The United Enlistment Movement of the United Brethren gave three months to enlisting intercessory prayer, as the basis of all its work, and then to enlisting an adequate number of young men and women for life service. A survey was made of youth in the denomination who should be encouraged to go to college, based on replies to questionnaire sent to pastors. Names of 6,500 persons were received in a few weeks, and the educational leaders were given their names for follow-up.

A life enlistment campaign was carried on, with a fixed day for asking the prayers of the 40,000 enrolled intercessors for its success. Scarborough's "Recruiting for World Conquest" was circulated. The subject was featured at summer conferences. By last October, 2,156 young people had signed a card of intention to enter upon a life work of Christian service. Of these 418 are now in colleges. Colleges have largest enrollment of their history and largest percentages of students preparing for the ministry and missionary service. An effort is now being made to furnish scholarships, with a fine response from the denomination.

The names enrolled were sent to pastors for personal follow-up. Literature is also sent from the office. A plan is now being developed for work with high school students and pastors are urged to form classes on Christian life service.

In the ensuing discussion on the question of recruiting for life service, Mr. Turner expressed the conviction, growing out of twenty years' service in the Student Volunteer Movement, that a decision to give one's life in Christian service ought always to be the result of a gradually developing process and not of coercion by a stronger will. Thousands of shipwrecks in Christian service could have been avoided if it had been more fully recognized that the work of securing men for the ministry and for missionary service is not that of a "promoter" but of a "gardener", who has to plant the seed and cultivate it patiently. Enlistment of life rests upon such fundamental spiritual foundations that the pastor is the one who has the greatest opportunity and ought to have the primary responsibility. The work of our promotional agencies ought to be directed to making the pastor see this opportunity, and feel this responsibility, rather than being directed to the young people themselves. We need also to place less responsibility on the colleges and more upon the Church, Sunday School and the home. Most life work decisions are reached, or at least begun

to be reached, before young people ever get to college. The important thing is to bring such influences to bear upon them in their normal religious life, in their home church, that a decision for Christian service can be secured as the natural fruit.

Life service conferences held by the Reformed Church in the U. S. for high school students in several cities were described by Dr. Lampe. An address is given emphasizing that God has planned for each life and that Christian principles should guide in the determination of one's work. No enrollment or signing of pledges is asked for. The group is brought together by a pastor in the city, or occasionally a layman. Invitations are issued by pastors to high school students of their congregations. At the close of the conference the pastors are specially addressed on their responsibility as advisers of the boys and girls on life service. Dr. Long quoted figures indicating that upwards of 75% of men in the ministry were influenced thereto by their own pastors.

The need for some more concerted emphasis on foreign missions in the churches, perhaps by a day specially set apart each year, was urged by Dr. Ingham.

Dr. Lowe cautioned board secretaries and denominational officials against assuming that the pastors are not deeply concerned with the task of recruiting for Christian life service. Dr. Foulkes suggested that board secretaries and officials should take the attitude of helping the pastors through printed matter, etc., and commented on his practice of attending conferences so as to be available for interviews with students.

The work of the Methodist Commission on Life Service, associated with the Committee on Conservation and Advance, was described by Dr. Wade, with special attention to its campaigns for life service in the colleges.

The danger of letting young people pledge themselves for life service only to be turned down by the boards later because of some unfitness, was emphasized by Dr. Anderson, who also spoke of the importance of getting facts about life service into the Sunday Schools so as to reach the children in the most formative age. Dr. Hough suggested that missionary boards should indicate to the International Sunday School Lesson Committee their desire that missionary and stewardship lessons should appear at agreed upon periods.

Mr. Diffendorfer reminded the conference of the necessity of really making the ministry an occupation great enough to appeal to the strongest men, - as it cannot do if its work is of a secretarian character.

XI. The discussion on the theme, "What Development or Changes may the Denominational Promotive Movements Reasonably Expect in their Own Work during the Next Five Years?" was opened by Dr. R. J. Wade, who spoke as follows:

Change is, of course, inevitable, - The important question is: Does the promotional organization serve the church? Its future will be determined by the answer to that question.

The relation of the promotional organization to the administrative agencies is a most important one. Studious effort is being made by the Committee on Conservation and Advance to leave administrative work entirely to the boards. It is in no sense an administrative agency. It is set up to carry on promotional and educational work for all the boards, and its membership is made up

largely of board representatives so that there is no difference of policy. While the Committee on Conservation and Advance prepares the literature it does so always in conference with the board concerned. In interpreting the work of the boards in conferences, addresses, etc, their own representatives are always used, since no one can properly interpret a work except one who is at the heart of it.

Some coordinating center for promotional work is regarded as necessary in the Methodist Episcopal Church. It ought not to be regarded as a money-raising agency only, for in order to secure money it must carry out an educational program concerning the work for which money is needed.

Dr. Forsyth, of the Methodist Episcopal Board of Home Missions, testified to the harmony that exists between the boards and the Committee on Conservation and Advance and stated that the Church would never go back to the old competitive method of raising funds. Despite complaints about expense of another organization, money returns have been much more satisfactory to the boards since its organization. Dr. Ehnes reported that in the M. E. Church the total administrative cost of boards and the promotional cost of Committee on Conservation and Advance is less than 10%. Dr. Cory urged the importance of developing a system of accounting which will show in detail amounts spent for collection, promotion, administration, etc.

Dr. Foulkes expressed the judgment that the fear felt in the Presbyterian Church three years ago that the promotional agency would interfere with the administrative agencies had largely disappeared. Radical changes in organization of boards are coming but some permanent promotional agency will be kept. A Committee on Consolidation is preparing a proposal to General Assembly to consolidate the 14 agencies into four, and perpetuate the work of the New Era Movement under a "General Council," with authority, and including moderator, stated clerk, officers of boards and members at large.

Dr. Ingham reported that in the Reformed Church in America an Inter-board Council on promotional work is contemplated. It was also reported that there is a movement in the United Presbyterian Church to form a Coordinating Committee among the boards to continue promotive work. Dr. Denison stated that the Forward Movement in the Christian Church would probably be continued for a time and then merged into the regular organization.

Dr. McConnell explained that in the Congregational Church the work of the Forward Movement has been delegated by the National Council to the Commission on Missions, formerly existing but now having enlarged powers. One secretary of each board may sit with the Commission without vote. The membership is about 56, including a majority absolutely unconnected with boards. Every board has an unpaid representative on the Commission. The permanency of the plan will be determined by its success but the old form of competitive appeals will probably never be returned to.

Dr. Hough suggested that for some of the denominations it might be advisable to take a middle ground between bringing all the promotional work under one agency and leaving it all to the separate boards. Might there not be some things which could be done better by the boards themselves and other things that could be better done by a central agency?

For the Evangelical Synod, Dr. Haas reported that the Forward Movement, hitherto regarded as temporary, was continued under the direction of an Executive Committee by general conference last fall. Its budget is developed from a

Synodical budget, to district budgets, to congregational budgets. The Executive Secretary of the Forward Movement is the secretary of the Synodical Budget Commission.

XII. The final topic, "Are There Practical Points of Cooperation between the Promotional Organizations?" was opened by Dr. Foulkes, whose remarks were as follows:

The promotional organizations ought to form and maintain points of contact with each other. The minimum would be an understanding on the part of each of what the others are doing and a determination not to work unrelatdly. This would involve a clearing house of information, with an exchange of printed matter as often as quarterly. A beginning in this has already been made in the exchange of literature arranged by the Federal Council.

The Maximum cooperation realizable at present probably would be

- (a) Simultaneous meetings in given cities with final union meetings to consider common questions. There might perhaps be as many as thirty such simultaneous field campaigns planned without requiring any new "overhead" or elaborate executive responsibilities.
- (b) Fairly frequent meetings of representatives of the promotional organizations, at least twice a year, once in the Middle West.

Dr. Foulkes also urged that contacts should be developed with the interdenominational agencies, and that in arranging simultaneous field meetings the interdenominational agencies should be asked to help formulate the program and secure the personnel for the interdenominational period.

Dr. Wade in approving the proposals, suggested also an exchange of speakers.

VOTED: That the next meeting of this group be arranged for a longer period, with departmental gatherings of groups interested in stewardship, preparation of literature, accounting, etc.

VOTED:

1. That we express our hearty thanks to the Federal Council of the Churches of Christ in America, and to Mr. Cavert and his associates on the Committee of Arrangements, for the work done in preparing and carrying through this conference.

2. That we ask the same committee to continue and to arrange such plans of cooperation among the Forward Movements and promotional agencies as may seem feasible, with power to fill vacancies or to enlarge membership.

VOTED: That the selection of the place and time for the next meeting of this group be left to the committee.

Samuel McCrea Cavert
Secretary

Samuel McCrea Cavert.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

Northern Baptist Convention
National Baptist Convention
Free Baptist Churches
Christian Church
Churches of God in N. A.
(General Eldership)
Congregational Churches
Disciples of Christ

Evangelical Church
Evangelical Synod of N. A.
Friends
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America

Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
Protestant Episcopal Church
National Council of the (Cooperating Agency)

Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Churches
United Brethren Church
United Presbyterian Church
United Lutheran Church
(Consultative Body)

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September 22, 1930

To the Members of the Administrative
Committee:

I am sending you herewith three documents which will come before the Administrative Committee at the meeting on Friday afternoon of this week, September 26, at two o'clock.

1. A recommendation from the Commission on Race Relations concerning lynching.

2. A tentative draft of a revision of the Social Ideals of the Churches, prepared by the Commission on the Church and Social Service for presentation to the Quadrennial Meeting in 1932. The Commission desires authority at this time to circulate the statement for criticism and use by discussion groups with a view to securing suggestions for its improvement.

3. A proposed statement on the use of injunctions in labor disputes submitted by the Commission on the Church and Social Service.

There will also come before the meeting a recommendation from the Commission on Evangelism for the appointment of an Associate Secretary.

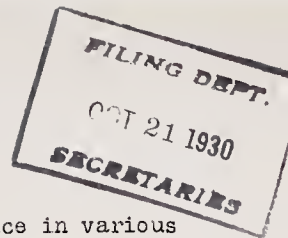
We very much hope that you can be present to give the benefit of your counsel on these important matters.

Very sincerely yours,

Samuel McCrea Cavert

Samuel McCrea Cavert
General Secretary

Tentative Form,
Recommendation of the Committee of Direction,
Commission on Race Relations, to be presented
to the Administrative Committee of the Federal
Council of Churches - Sept. 26, 1930



Since January 1, 1930 eighteen known lynchings have taken place in various parts of the country, two in a northern state. This is eight more than the total number of lynchings in 1929, and the loss of life as a result of mob violence during the first nine months of this year is greater than in any year but one since 1924.

The churches cannot stand inarticulate and inactive in a time like this. More and more the question is being raised - "What are the churches doing?" We feel that the Christian forces of the country should acknowledge their responsibility for leadership in the effort to end this crime against Christian civilization and suggest that the following action be recommended by the Administrative Committee to the constituent denominations of the Federal Council of Churches:

That the minister in a community where a lynching has taken place be expected to make a report of his actions throughout the occurrence. This should include the efforts made to avoid the danger of a lynching, action during the time when the mob was gathering and what was done following the lynching.

The method for making this plan effective will vary according to the form of denominational organization, but we recommend that some department in each denomination be charged with its promotion. The Commission on Race Relations offers its cooperation to these departments as to methods of procedure.

As an illustration of the present situation we wish to give the action of three clergymen in a community where one of the most hideous of the recent lynchings took place. One sat on his porch smoking and watched the mob gather. One felt sincerely disturbed by the occurrence, spoke against it from the pulpit and made some effort to raise a fund of money to help reimburse the Negroes whose property had been destroyed by the mob. The third made an unsuccessful appeal to the civil authorities and community leaders to prevent the lynching. Following it he visited every family in his congregation, telling them exactly how he felt in regard to the crime and endeavoring in every way to develop a public opinion against mob violence. On the Sunday following the lynching he told his congregation that before he could start the service he wanted them to stand and acknowledge with him their sense of shame and sorrow.

THE ABUSE OF INJUNCTIONS IN LABOR DISPUTES

The injunction, as resorted to in labor disputes, has lent itself to grave abuse. Injunctions have been issued prohibiting not only legitimate labor activities but also freedom of press, freedom of assemblage and freedom of speech. One injunction even went so far as actually to prohibit the singing of hymns in a church.

Former Chief Justice Taft once said, "Government of the relations between capital and labor by injunction is a solecism. It is an absurdity."

The labor injunction is new in American jurisprudence and is not used in most European countries.

Most of the cases in which temporary injunctions are obtained are never pressed to trial; their object is to obtain not a judgment, but a weapon in an industrial conflict. In civil cases a temporary restraining order may preserve the status quo until the rights of the parties can be judicially determined. In labor disputes, an injunction does not preserve the status quo. It puts labor at a disadvantage in public opinion before its case has been heard. It may even restrain lawful acts to the great disadvantage of labor. It often effectively cripples labor in a dispute without possibility of remedy. Legitimate strikes are sometimes lost because of the unwarranted provisions of an injunction which later are declared illegal by a higher court.

The use of injunctions has spread because of the breakdown of the judicial machinery. Though lawyers class the labor injunction as a civil proceeding, in substance and effect it is a substitute for criminal prosecution.

In so far as injunctions restrain people from committing acts which have been declared anti-social in the penal statutes, they are not needed.

Obviously, a mandate in a penal law not to commit assault should require no fortification by an injunction signed by a judge.

In so far as injunctions restrain acts which have not been declared anti-social and therefore are not part of the penal law, we are permitting the judges to create new anti-social categories. Thus we find that a man can go to jail for acts which have never been declared anti-social by our legislative bodies on theories of their illegality which only a lawyer can understand or explain.

As a matter of practice judges differ greatly in their reluctance or willingness to grant injunctions of this sort. This tempts the person praying for an injunction to play with the courts to the extent of appealing, in so far as possible, to a judge who has the economic point of view of the plaintiff.

In many states temporary injunctions and restraining orders may be issued at ex parte hearings on the mere affidavits of the complainants without a hearing of the defendant's side. Injunctions are often issued in such general and sweeping terms that the language is broad enough to include lawful activities as well as unlawful ones. The language used, by its generality, its vagueness and the lack of precision is often such as to make it impossible for defendants untrained in the law to know what they may lawfully do and what they may lawfully not do, and not unfrequently even their lawyers are not in a position to advise them.

Contempt proceedings are usually brought before the judge who granted the injunction. It is difficult for such a judge to be impartial. His dignity as a judicial officer is at stake. Except in cases coming within a narrow provision of the Clayton Act, the judge is the sole person to determine the

facts without the safeguards of a jury trial. Obviously, the man who has issued the injunction should be precluded from hearing charges as to the violation of his own order.

The principle of trial by jury should not be frustrated in contempt proceedings arising out of labor injunctions for acts committed outside of the court room. The use of the injunction in labor disputes violates the essential American principle that men should be free from censorship in advance, but should be held strictly responsible for their overt acts.

The Federal Council of Churches, therefore, records its judgment:

that collective action on the part of labor to secure union recognition by employers should not be enjoined;

that picketing, when unaccompanied by act of violence or intimidation, should not be enjoined. Undoubtedly, there is picketing which may be regarded as peaceful and legitimate;

that an application for injunction should be supported by witnesses who might be questioned by counsel or court, rather than merely by affidavits, as is now frequently the case;

that a hearing should be granted in advance of a restraining order or temporary injunction;

that the court in every case where an injunction is granted should make a formal finding of facts;

that in contempt proceedings growing out of alleged violation of a labor injunction the defendants should have the right of trial by jury;

that the judge who presides at a trial for contempt in an injunction case should not be the same judge whose order is alleged to have been violated;

that the punishment for contempt in labor injunction cases be limited by statute;

that appeals be expedited in every reasonable way.

The Federal Council makes this statement not in a spirit of partisanship, but because it seems to be just, and to constitute a sound public policy.

We suggest that this statement including the findings to read from pulpits, be presented to other church groups, and that it be printed in the church press. Church members should write to their representatives in Congress urging them to take legislative action to end the present abuses of the injunction.

May 19, 1930.

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R E P O R T

of the COMMITTEE

on

SOCIAL IDEALS OF THE CHURCHES

Appointed by the Commission on the Church
and Social Service, May 3, 1929

* * *

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Miss Lucy P. Carner
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James Myers

COMMITTEE

* * *

April 30, 1930

At the first meeting of the Federal Council, held in Philadelphia in December 1908, its Commission on the Church and Modern Industry presented a report of great historical importance, including the first statement of social ideals to be adopted by the Federal Council, with recommendations which have had far-reaching practical results. Among them was the proposal that there should be organized a Commission on the Church and Social Service. To the Commission created in pursuance of this recommendation has now, after nearly a quarter century, been assigned the task of formulating a new statement of social ideals in language appropriate to current thought, and if possible as realistic in spirit as the earlier report.

In all Protestant churches and Christian associations, and indeed among those of every faith who turn their thoughtful attention to the moral aspect of our modern industrial life, the social creed, or "Social Ideals of the Churches," has become almost as familiar as the catechisms were to our fathers. In the Philadelphia report of 1908 this social creed appears as the ninth of ten sections in the following language:

"We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand

"For equal rights and complete justice for all men in all stations of life.

"For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind. For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

"For the principle of conciliation and arbitration in industrial dissensions.

"For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.

"For the abolition of child labor.

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the suppression of the 'sweating system'.

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"For a release from employment one day in seven.

"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"For the most equitable division of the products of industry that can ultimately be devised.

"For suitable provision for the old age of the workers and for those incapacitated by injury.

"For the abatement of poverty."

This declaration of ideals, adopted by the Federal Council in 1908, supplemented, revised, and readopted as a social platform in Chicago in 1912, at each later quadrennial meeting has been ratified and reaffirmed. In its present form the declaration stands as follows:

"The Churches Stand for:

- "I. Equal rights and justice for all men in all stations of life.
- "II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.
- "III. The fullest possible development of every child, especially by the provision of education and recreation.
- "IV. Abolition of child labor.
- "V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

- "VI. Abatement and prevention of poverty.
- "VII. Protection of the individual and society from the social, economic, and moral waste of the liquor traffic.
- "VIII. Conservation of health.
- "IX. Protection of the worker from dangerous machinery, occupational diseases, and mortality.
- "X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.
- "XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.
- "XII. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.
- "XIII. Release from employment one day in seven.
- "XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
- "XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.
- "XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

These social ideals, in identical or slightly different language, have been adopted from time to time not only by the Federal Council itself but by constituent bodies of the Council -- the major denominations of Protestant Christianity -- as a practical working program.

Your Commission will bring this present report to a close with its recommendations cast in harmony with the evolution of this statement of social ideals, as above outlined.

What is good

The Good Life

The Christian ideal is one of a good life, satisfying, progressive, and socially useful -- a life of happiness in work as in leisure. Deadening and injurious occupations and conditions of work are inconsistent with it; so also are stultifying, stupid, and injurious indulgences in time of leisure. High standards of living, indicated by increasing ability to choose the higher and better forms of enjoyment; wholesome recreation; appreciation of values as determined by critical intelligence and experience; total abolition of poverty in the sense of lack of the necessities of life; the development of rationally planned and beautiful communities,--are parts of any ideal worthy of acceptance by Christian churches.

The churches have a definite obligation to promote such ideals, both by social and educational activities of their own and by fruitful cooperation with one another and with voluntary or governmental agencies created for the purpose, such as schools, libraries, museums, welfare societies, and health centers. From this point of view the death rate is of religious concern; the prevention of disease, and every form of social evil, a religious obligation.

The churches should know what the social conditions of their own communities are, not only in a vague and general way but by comparison with the best ideals and standards and with what is attainable as shown by conditions in comparable communities; and they should be in close and helpful relations with every bona fide organized effort to improve those conditions and thus to realize the Christian ideal in the relations of men with men. Every local church might well have its own Standing Committee on Social Service. The Federal Council and its constituent bodies are prepared to

advise the local churches as to the constitution and functions of such committees and as to the best sources of information on the various types of social service.

Criminal lawlessness, especially when it has become organized and professional, is evidence of a failure of religious and moral education. The existence of defiant and shameless bands of criminals in any community would hardly be possible without the connivance and participation of able minds, clever in finance, in law, and in politics. The churches have a duty to deal with such sinners in high places; to protest against low standards in the professions; to encourage the efforts of those who try to make the civil and criminal laws deal adequately and promptly with all alike, rich or poor, native or alien. They have an even more elementary duty to protect their children from early contamination and perversion.

Christianity renounces violence and relies upon the restraining and educational power of love. It does not therefore, for the prevention of crime, rely upon capital punishment, brutal police methods, or unduly severe sentences; but rather upon the spread of the gospel with all its implications, due regard for the law, respect for personality, service to neighbors and cooperation with them, educational reform of youthful offenders, correctional schools and colonies built upon the principle of reclamation, appropriate treatment for the morally irresponsible, and the creation of righteous institutions and relations among men.

Our social life becomes ever more complex and it offers ever enlarging areas for cooperation. The religious passion of love meets the challenge of these new demands by calling to its aid increasingly the techniques of science which aid in the analysis of the factors involved. It demands that

our developing resources shall be so organized as to minister to the life of all people and to brotherly relations among them; that a world organization shall be built which will not only renounce war but make for increasing fellowship among the peoples of all nations and races; and that our educational forces shall be so conceived and used as to train human beings for participation in a world increasingly complex and increasingly rich in opportunity for cooperative enterprise. The churches have an obligation to prepare their members for world citizenship both by increasing their knowledge and by developing the necessary changes of attitude.

Even while the Christian ideal thus demands the new and better social order which is made possible by the techniques of modern science, it will provide also a gospel of deliverance, comfort, and strength for those who face evils grievous to be borne and temptations placed in their path. The social gospel does not lose sight of the individual and his personal needs.

It is obvious that any detailed statement of Christian ideals must be relevant to the conditions of the time; and in view of the striking and far reaching changes now taking place in our social and economic order, this should be clearly understood in connection with the following sections.

Economic Relations

Our economic life has become vastly more complicated, even in the last quarter century, and cannot be described or characterized in easy general phrases. It will not be denied, however, that it is shot through with motives and practices which are gravely inconsistent with Christian ideals.

Some of these practices, like adulteration of food, false advertising, medical quackery, and legal chicanery, although still current, have no respectable defenders, and persist only because we have not yet developed the

attitudes and habits which are known to be a defense against them. Others, such as secret propaganda, have developed because of new temptations and opportunities, and the public conscience is only slowly awakening to their true character. Still others, like special privilege, monopoly, unjust tax rebates, use of inside information by corporation officials for personal gain, which are new only in the particular forms they take, are not without specious defenders and apologists.

It is fundamental in the ethics common to all Christians that human beings, even when they work for wages, are not to be treated as if their labor were a commodity to be bought and sold in the market. In the nature of the case, mechanical power, machines, and tools, are to be used in such a way as to get the utmost out of them with the least effort. To treat them otherwise is obviously inefficiency and waste. Natural resources, also, are to be developed and exploited in such a way as to yield the maximum satisfaction and well being for all, with due respect for the rights and interests of posterity and of other nations.

But human beings are not like natural resources or machines, and are not to be so treated. Neither legal ownership of an industrial plant nor responsibility for its management warrants using the labor employed in it merely in such a way as to get the most out of it at the lowest cost. Our obligation to our fellows is to work with them, to share equitably with them, and to understand them. Coercing them, over-working them, over-reaching them, underpaying them, contemptuous indifference to them, are all incompatible with Christian ideals. Our industrial wage-system as a whole, and each of its integral parts, such as factory labor, farm labor, office labor, labor in mines, on railroads, at sea, in lumber camps, or in the professions,

should be constantly scrutinized to determine whether in practice they accept or repudiate these fundamental ideals; and there should be no compromise with practices, old or new, which do not square with them.

Affirmatively the Christian ideal calls for the transformation of the economic order into one which favors the good life for all. In our economic order there are grave injustices and hardships, gross inequalities and incredible stupidities. There are many things which offend our sense of decency and outrage every instinct of mercy and kindness. Poverty and fear of want exist in almost every community and their ugliness is made the more apparent by the luxury of the favored few.

The Christian character which grows in grace and in stature is that of one who steadfastly strives to wrest order from chaos, security from uncertainty, decency from indecency; who rejoices like a strong man in the conflict, recognizing that it is a conflict of the powers of light against the powers of darkness, of life against death, of beauty and freedom and efficiency, of happiness and love, against all obstacles and limitations.

In his relation to the economic order, as in every other human relation, the Christian may find means of strengthening his character, of identifying his own high satisfaction with the good life for all. The churches should give special honor to those who -- whether as employers or as industrial workers, as law-makers or as judges, as public teachers or as lobbyists, as preachers, editors, politicians, as business men or as labor leaders -- are able to change the economic order for the better, to make it more rational, more productive, more human, more Christian.

Industrial Relations

The relation of employer and industrial worker is of unique importance.

The large majority of our population depend for their maintenance and conditions of living upon wages or salaries paid for services under a formal or an implied contract. Where this obtains, the social ideal calls for a just and reasonable, as well as a free contract, of which the so-called "individual" or "yellow dog" contracts, which require workers to sign away their elementary rights, are unjustifiable perversions.

Industrial democracy is a goal comparable to that of political democracy. Both are relative terms. There is more than one way of making progress toward their realization. In one stage of development, cooperation through collective agreements between the representatives of management and of workers, counseled by technical experts, may be the most advantageous. Even in this elementary form of industrial relations, the right of workers to organize and to be represented by counsel or agents of their own free choice must be recognized as fundamental. In another stage, participation of workers in management may be possible and desirable; in still another, workers might provide their own capital and assume full responsibility.

In any case industry should bear the costs of the problems which it creates. Unemployment, for example, casual, seasonal and irregular employment, are distinctly by-products of our industrial system. Security against want due to illness of the worker or others in his family, to permanent disability from invalidism, and to old age, is an elementary condition for a sound economic system. Heretofore in America we have expected workers to provide such security for themselves, relying upon high wages and cheap land to provide the means. We have not recognized that unemployment and occupational disease are familiar aspects of the prevailing industrial system; and that, even though skilled workers have on the whole larger real .

incomes than ever, there is no reasonable possibility of their providing against such contingencies from their own earnings; and that therefore the need for a system of insurance, socially administered, is urgent. The notion that social insurance would saddle an impossible burden upon industry must be exposed and its falsity condemned. As it is, the victims of poverty in old age and of disability themselves bear the full force of the burden of their years or their misfortune, or else the burden falls back upon the charity of the community. In preventing them from being crushed by such burdens, society will not only save individuals but will contribute to its own economic salvation.

Sex Relations

The Christian ideal demands the full emancipation of women from legal, political, and economic disabilities. The fears often felt, as women gained the right to own property on equal terms with men, to enter occupations formerly closed to them, to make contracts, to enter the professions, to vote, to hold office, and to serve on juries, have proved without foundation. Freedom from such disabilities is not only compatible with the best and highest, the most satisfying and fruitful relations between the sexes, but is essential to them and to the highest personal development of both men and women. For both there must be a satisfactory adjustment of vocational interests with family duties. The Christian ideal of love and marriage is based upon the love of one man for the one woman and of one woman for the one man; and it is incompatible with the subordination of either.

A large number of modern marriages obviously fail to enrich the lives of one or both participants. Success in marriage as in other human relationships demands patience, self-denial, and a long personal experience. There is need of wisdom, candor, and tact in those to whom husband or wife may turn

for advice in what they feel to be insuperable difficulties. Something more than the exercise of individual and traditional virtues is needed to cope with the new problems of understanding and conduct. Careful study of possible adjustments and greatly improved sex education must be encouraged.

Substantial results of the scientific study of sex life are already available. Out of the very wealth of what may be called clinical experience in this field, there is emerging the possibility of a constructive approach to the problems of sex and marriage. In this area of experience where old mores are changing in response to changing conditions of life, care should be taken not to discard past social experiences merely because they come from the past, and equal care must be taken to protect an emerging experience which may some day be institutionalized.

The changing circumstances of our civilization have added difficulties and raised new issues in the problem of wholesome relationships between the sexes both before and after marriage. The development of Christian ideals in this field should be based upon the scientific knowledge of social facts as well as loyalty to Christian standards. The churches need to deal realistically with this problem, and to provide more generously for wholesome association. Their chief concern in arriving at standards on amusements, types of association, and social custom should be the present welfare of young people rather than the maintenance of traditions which may be outgrown. Severe judgment of individuals should be replaced by a recognition that even those who need restraint or counsel may have a sincere desire for the welfare of themselves and of others, and may be guided to an appreciation of the high function of taste, beauty, and harmony in such relationships.

It is the clear duty of the churches to offer to their young people an opportunity to consult some qualified adviser - the minister perhaps, or a

physician, the director of religious education, or other specialist - who, besides having a clear grasp of the fundamental principles of sex morality, would have also an appreciation of modern tendencies and would be in a position to offer rational advice.

Any form of trial marriage, which from the start contemplates easy divorce, is incompatible with the Christian ideal and with the clearest lessons of human experience. The most beautiful and satisfying experiences are for those who, having chosen wisely their life partners, achieve a life-long marriage with ever deepening love and loyalty. That such a union, dissolved only by death, and unspoiled by the memory or consequences of pre-marital indulgences or by such degrading episodes after marriage, is best for the children of the household would be admitted even by severe critics of the institution of marriage as it exists. The Christian ideal holds it to be best also for the parents and for those who, although childless, regard their marriage as involving a spiritual as well as a physical relation.

X Divorce, or separation, may be preferable to the enforced continuance of a relation which has no true basis in mutual respect and affection; but either is evidence of failure, always to be deplored, and to be avoided if by any means success can be achieved even over what may appear insurmountable obstacles.

Wholesome development of children can be expected only when they are born with a normal equipment in mind and body, to parents who desire them or accept them with love when they come, and who are able to provide affection, sustenance, and education. The interests of morality and sound scientific knowledge and the protection of both parents and children require the repeal of the federal and state laws which prohibit the communication of contraceptive information by physicians and other qualified persons. Abuse of such

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information can best be controlled by education. The whole subject of the limitation of the size of families, which has unfortunately become involved in acrimonious controversy, should be reexamined dispassionately, from the point of view of morality and hygiene, with due regard to the best means of maintaining desirable standards of living and fully discharging the fundamental obligations of parents to each other and to their children.

Race Relations

Relations between races have often been characterized by prejudice, antagonism, fear, cruelty, injustice, exploitation. But racial differences need have none of these consequences. Moreover the likenesses between races-- the characteristics which the majority in each group have in common with those of other groups -- are apt to be more numerous and more important than their differences. We rejoice in the steadily increasing nation-wide condemnation of lynching and other deeds of outrageous injustice and violence.

The Christian ideal demands more than the condemnation of gross injustice and cruelty. It calls for right thought and action as well as words; for appreciation and respect for human personality in every racial, national, and religious group; for the disappearance of social prejudice and of economic and political disadvantage for any individual or group on account of race, creed, or color; for equality in educational and economic opportunities; and for mutual goodwill and active cooperation among racial and national groups. Justice must be blind to color. Even though the mass yields its prejudices slowly there should be free and glad cooperation between individuals and groups of different races and religions.

International Relations

International relations are entering on a new stage in which the nations have condemned recourse to war for the solution of international controversies and have renounced it as an instrument of national policy, agreeing that the settlement of all their disputes shall be sought only by pacific means. The churches give their intelligent and hearty support to these ideals and pledges of governments.

Whatever justification for war may have been alleged in time past, the present and discernible future belong to peace. The nations may now know and understand one another. Means of communication have so increased that isolation and national provincialism are now absurdities. Cultural, social, and commercial interests constantly cross national boundaries. International cooperation is easier and more necessary than in earlier times. New barriers arise from time to time out of changed conditions, but they are no longer sacrosanct or beyond human analysis and control. International jealousies and frictions now occur, if at all, in the light of day, subject to scrutiny of competent criticism. Methods of reconciling differences and promoting cooperation have been devised and are now in frequent use. They should become the universal practice,

War War is the repudiation of all Christian ideals. In war, mercy, righteousness, justice, truthfulness, self-control, cooperation, are abandoned or practiced only towards friends. Religion should no longer sanction war. While works of mercy and relief of human suffering are at all times the duty of the church, the institutions of religion should never again be used as agencies in support of warfare. The social ideal, based upon the brotherhood of man and the sacredness of personality, should be consistently applied

in international as in interracial relations. Religious bodies should henceforth use their utmost influence in the support of such programs and policies as will make for justice, goodwill, and peace between nations.

The Method By Which The Christian Ideal Is To Be Realized

Thus far the present statement has been concerned with ideals, ethical standards, and goals of endeavor; and the summary declaration to follow will likewise deal mainly with the social ideals of the churches. Hardly less important than our ideals, however, is the spirit in which our ideals are cherished, the methods by which goals are to be attained, the procedure to be followed in attaining any clearly desirable end. Even a desirable end may be sought in a belligerent, truculent, spirit wholly alien to the Christian attitude.

The Gospel. The Bible

The churches have the opportunity and obligation to promote the spirit of conference, of open-minded and frank discussion, of patient inquiry for facts as a basis for judgment. The whole idea of private judgment, so conspicuous in protestantism, implies an obligation on the part of the individual Christian to know the facts upon which his judgment rests, and to avoid actions and decisions which rest merely upon prejudice and partial or misleading information. It implies also the right of free discussion and the protection of individuals and groups in the expression of their opinions even when these opinions conflict with generally accepted views and standards. In our thoughts, as well as in our actions, we should steadily strive to do unto others as we would that they should do unto us; and we should strive by conference and by cooperative thinking to get an ever better basis for what we desire both for ourselves and for others.

The conference method here recommended is only the application in the realm of the mind of the Christian ideal of love. That ideal has other and wider applications. It is one implying trust and affection -- not a weak, naive, or immature confidence, but one which grows with experience, with critical and progressive intelligence, with the development of standards and the enrichment of life.

THE CHURCHES STAND FOR:

- I. Equal rights and justice for all men; mutual goodwill and cooperation among racial and national groups.
- II. Recognition and maintenance of the constitutional rights of free speech, free assembly, a free press, and in other respects the utmost encouragement of free communication of mind with mind, as essential to the discovery of truth and the success of democracy.
- III. Protection of the family by the single standard of purity, wholesome preparation for marriage and parenthood, and the rational and moral regulation of the marital relations.
- IV. The fullest possible development of every child, protection against premature employment, adequate provision for education, spiritual nurture, and wholesome recreation, and recognition of the right of every young person to be taught to work productively and to spend his income beneficially to himself and to the community.
- V. Conservation of health by the teaching of personal and public hygiene; early discovery and treatment of physical and mental disease and defects; establishment everywhere of an efficient and adequate public health service; hospitals and clinics available geographically and financially to all needing their care; encouragement of the idea and practice of preventive medicine.
- VI. Thorough reform of our penal and correctional system; security for the inmates of prisons and reformatories from fire and other hazards; individualized treatment of offenders with a view to their rehabilitation in society; a method of discipline which instead of crushing will tend to develop self-respect; the humane custodial care of incurables.
- VII. Protection of the individual and society from the social, economic, and moral waste of the traffic in intoxicants and narcotics; observance and enforcement of prohibition laws; and educational work to promote personal abstinence from intoxicating beverages and habit-forming drugs based upon an enlightened realization of their harmful effects.
- VIII. The right of all men to the opportunity for self-maintenance, and safe-guarding this right of continuous and sustaining employment against encroachments

of every kind; a living, all-the-year-round, wage as a minimum, adjusted to the needs of the family rather than the isolated individual; above this a social wage, permitting wage-earners and their families a due share in the wealth and prosperity of the industry and the community, without discrimination of sex or race.

- IX. Safeguarding of all workers, men as well as women and children, against injurious occupations and conditions of labor; adequate protection against occupational injuries, diseases, and deaths.
- X. Such regulation of the conditions of work by women as shall safeguard their welfare; such protective legislation as shall result in actual equality of opportunity.
- XI. Gradual and reasonable reduction of hours of labor to the lowest practicable point as the productivity of industry increases; and for all, that degree of leisure which is a condition of the highest human life; release from employment at least one day in seven, working toward the five-day working week as fast as practicable.
- XII. The right and social necessity of employees and employers alike to organize; adequate means of conciliation and arbitration in industrial disputes; the extension of cooperative management and ownership; the development of cooperation between employer or employers' organizations and labor organizations, aided by industrial technicians, to facilitate production and eliminate waste.
- XIII. Insurance, socially administered at cost, against invalidism, disabilities from illness and occupational injuries, want in old age, and enforced unemployment.
- XIV. Economic and social justice for the farm family; the encouragement of organization among farmers; the treatment of land as a source of food, raw materials, and healthful homes rather than as a means of speculative profit; educational and religious opportunities for rural children equal to the best; adequate facilities for health, welfare, and recreation in rural communities; preservation of the unique values of rural life.
- XV. The progressive development and application of Christian principles to the acquisition and use of property; the most equitable division of the product of industry that can be devised.
- XVI. Renunciation of war, and cessation of preparations for it; immediate reduction of armaments, and development of international institutions for the peaceful settlement of controversies, the adjustment of conflicting national interests, and the mutual management of common affairs.

Federal Council of the Churches
of Christ in America
105 East 22d Street, New York, N. Y.

1950
For Immediate Release
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FEDERAL COUNCIL OF CHURCHES IN ANNUAL SESSION AT CAPITAL

The historic New York Avenue Presbyterian Church of Washington, D. C., where many presidents of the United States, including Abraham Lincoln, have worshipped, was the scene of the Annual Meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, held on December 2 and 3. The meeting was presided over by the Chairman, President Walter L. Lingle, of Davidson College, Davidson, N. C., and was held in general conjunction with the North American Home Missions Congress, which was in session in Washington, December 1-5.

The gathering was especially characterized by a deep interest in the spiritual state of the churches today. This note was sounded at the outset by Bishop William F. McDowell, who, as Chairman of the Washington Committee of the Federal Council, when welcoming the members, said:

"The Federal Council of Churches seems especially called just now to make a richer, fuller contribution of what may be called spiritual statesmanship than it has ever made. The churches can easily consume themselves on the secondary though highly useful interests and neglect the first things of life and the Kingdom. Life itself runs down, like a watch, being useful and doing its duty. It needs ever and again to be brought face to face with its standards, to be renewed by fresh contact with its real sources of power, to see whether it is off the key, or to speak with immediate and direct words. Life needs evermore closer contact with God, clearer wisdom from God, a deeper fellowship with God and a wider understanding from God."

This same note emerged again and again in the discussion of the practical plans that were brought forward for making spiritual influences felt in dealing with great current problems like unemployment, social justice and world peace. When Porter Lee, representing President Hoover's Committee on Employment addressed the churchmen upon the present crisis confronting millions of men out of work, he insisted that the churches have an indispensable contribution to make. He expressed high appreciation of what the Federal Council's Social Service Commission had already done in bringing to the attention of churches throughout the country concrete suggestions as to how they could be of large service. This address on unemployment was accepted as a challenge to face not only the present necessity for relief but also our whole economic life in the light of fundamental Christian principles, and a statement was adopted which put the churches on record as ready to cooperate in the fullest possible measure both in meeting the distress of the hour and in supporting constructive measures for permanent prevention of unemployment, including systematic long-range planning of public works and some form of unemployment insurance. Especial attention was called to the Conference on Permanent Preventives of Unemployment, to be held in Washington by the Federal Council in cooperation with the Jewish and Catholic agencies on January 26 and 27 and churches were urged to send representatives.

Along with the consideration of unemployment much consideration was given to the fact that such hardships press most acutely upon the Negroes and other under-privileged groups. A program designed to make the churches, both national and local, more effective in helping to secure economic justice for the Negro was presented by the Commission on Race Relations and readily endorsed.

On some of the topics dealing with problems of international understanding and world peace there was spirited debate. This did not apply, however, to the question of American adherence to the World Court. On this subject there was complete unanimity, and warm appreciation was expressed to President Hoover for his action in submitting the World Court Protocols to the Senate for ratification without further delay. There was also overwhelming support for the sections of the "Message to the Churches on World Peace" dealing with further reduction of armaments, the Pan-American Arbitration Treaty, and a more determined effort to make the Kellogg-Briand Peace Pact actually effective in all international policies.

On the attitude to be taken toward the cancellation of war debts and reparations and the responsibility of Germany for the World War there was a sharp division. The result was that, after a lengthy debate, no agreement could be reached which would make possible a statement on war debts and reparations beyond saying that such questions should be approached from the standpoint of Christian brotherhood and not merely from the angle of the narrow interest of any one nation. Concerning "war guilt" a resolution was finally adopted which said that "The Federal Council assures our Christian brethren in Germany that it does not consent to the theory of Germany's exclusive responsibility for the War."

On the question of granting citizenship to persons who cannot promise to support future wars the Executive Committee held that "our country is benefitted by having as citizens those who unswervingly follow the dictates of their consciences and who put allegiance to God above every other consideration." The Committee also unanimously expressed the judgment that it is "the duty of the churches to give moral support to those individuals who hold conscientious scruples against participation in military training or military service."

The recognition of the retirement of Dr. Charles S. Macfarland, the Senior General Secretary, after nearly twenty years of service, was an impressive occasion by reason both of Dr. Macfarland's reminiscent address reviewing the early struggles of the Federal Council to establish itself on an effective working basis, and also the response by Dr. Robert E. Speer, who paid a tribute to the service which Dr. Macfarland had rendered to the cause of church federation. Dr. Speer laid upon the Council, as a whole, a profound sense of obligation to go on building upon the solid foundations that had been laid in the last two decades.

Dr. Macfarland's address said in conclusion: "These years have been in a large measure years of experiment, yes, even of opportunism. We have mostly approached the abstract from the concrete. We have built according to the material that we could lay hold upon. Meanwhile I have had the rare privilege of some share in a movement that is now reaching the great life of our cities (How vividly I recall those frail city federations in whose early initiation I had a part) and have seen the federative movement extend over Europe and other parts of the wide world." In recognition of Dr. Macfarland's past service to the Council the Executive Committee voted that when he retires from active duty and responsibility on January 1 he be designated General Secretary Emeritus.

Tribute was paid also to Dr. E. Tallmadge Root, who is retiring as Executive Secretary of the Massachusetts Federation of Churches after 25 years of work for church cooperation in that state. The extension of state federations of churches throughout the country was interpreted as probably the crux of any strong program for a working Christian unity.

The pronounced emphasis placed upon a more educational approach to the liquor problem received warm support and the announcement that within a few

weeks a discussion course prepared jointly by the Federal Council and the International Council of Religious Education would be available for study in local churches was greeted with keen anticipation.

Another announcement that the study course for young people on preparation for marriage and home-making upon which the Federal Council has been working in cooperation with leaders in religious education, was also the occasion for warm satisfaction.

The plans for making permanent the Church Conference on Social Work, which was launched last year, were heartily approved and provide that this gathering of religious leaders shall be held annually in connection with the National Conference of Social Work. It was felt that this would prove to be the beginning of a much closer relationship between ministers and the leaders in organized social work. The resolution on this subject said: "Modern social work, devoted as it is to the rehabilitation of human care of the sick, the poor, the delinquent, the handicapped, the dependent and unemployed, the prisoner, the feeble-minded, and the protection of mothers and families of the poorer paid workers and of handicapped, underprivileged and dependent children, is one of the greatest and most Christian movements in our civilization."

Great appreciation was expressed of what the Council had done to sustain the movement for China Famine Relief, as the result of which over one and one-third million dollars have been forwarded to China during the recent famine conditions. As one member of the Committee said from the floor: "When we are asked just what the Federal Council does that is 'practicable' and 'concrete', we can at least say that it has been a major factor in saving 350,000 human lives in China."

If anyone had had the idea that the attention directed to all these contemporary problems meant any lessened conviction about the abiding verities of the Christian Gospel as the unchanging foundation of all the life and work of the Church, it would have been dispelled by the statement adopted on recommendation from the Commission on Evangelism, which said in part: "A false psychology is asserting that the sense of sin has disappeared, so that since there is nothing to be saved from, and nothing to be saved to, the need of a Savior has passed away and the old appeal to conscience, which used to move men to seek the pardon and peace of a forgiving God, has become an anachronism, and the Savior's words, 'Ye must be born again' have lost their compelling force. Against all this we must make our solemn protest. Sin has not lost its damning power and it is the most ubiquitous thing in human life. There is only one power which can overcome and conquer it. It is His power whose name was called Jesus, for He should save His people from their sins, and who said of Himself, 'I, if I be lifted up, will draw all men unto Me.' To know Him is life eternal."

The report of the Committee on Function and Structure, under the chairmanship of Dr. George W. Richards, called for a systematic series of conferences between the Committee and the most representative groups in all the constituent denominations during the next two years, for the purpose of studying ways and means by which the Federal Council can be of the largest service to the churches. The report on this subject is to be presented to the next Quadrennial Meeting, to be held in December 1932.

Invitations for the Quadrennial Meeting were received from the Kansas City Council of Churches, and the Indianapolis Council of Churches. A tentative decision was made to go to Indianapolis, subject to final approval by the Administrative Committee, after the question of securing the most adequate accommodations for all members of the Council, without any racial discrimination, had been thoroughly canvassed.

Address to the Executive Committee of the Federal Council
of the Churches of Christ in America, December 3, 1930
Charles S. Macfarland

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My address today takes a very personal form, first because several of my friends have requested me to tell something about the earlier life of myself and of the Council, but also because this is one of those moments when to be other than personal would be artificial. This is a very intimate occasion for me and I cannot be other than retrospective.

I was born in 1866 in a tenement house located in a court or alley on Old Fort Hill in Boston. My father was a sailor and my mother a woman of congenital ill health who had lost six children, largely through malnutrition, our home being one of poverty and hardship.

My father died when I was eleven years old and I went to work at twelve as a news boy on the streets, cash boy in a dry goods store, in a tailor shop and in a printing office, my hours often being from five in the morning until ten at night.

Meanwhile, incidentally, I managed to go through the grammar and high schools and went into business at seventeen, first as a bookkeeper, then as a salesman, and at the age of nineteen became the General Manager of a manufacturing and commission house with offices in Boston and New York and had no thought other than of following that life in which I promised reasonable success.

I had, however, joined the Church at the age of nine and had become deeply interested in religious work, was a member of a Methodist quarterly conference at eighteen and superintendent of a Sunday-school at twenty-one. My home at this time was in Melrose, Massachusetts, where I initiated the movement for the organization of a Young Men's Christian Association and became so deeply interested in it that I decided at twenty-four to leave business and become a Y.M.C.A. secretary. The International Committee invited me to make a visitation of the Associations in Virginia and while there I was called to the secretaryship of the Association at Petersburg where they wanted a man to build a new building. In the meantime, the infant association at Melrose, while I was away, extended me a call to begin there which I accepted.

Within six months, however, I decided, as the result of a week of constant consultation, thought and prayer that I wanted to enter the ministry. When I talked with my mother about it she told me what she had never told me before - namely, that when a baby in arms she had consecrated me as a minister of the Gospel and had been in constant prayer about it ever since. She was a woman of rare spirit and character who bore a life of constant hardship with sublime faith. It was my privilege to care for her from boyhood until she died in 1918 leaving my sister, who has been for many years an invalid, in my care until the present time. I have never, from the moment of her confession to me had any doubt in the reality of prayer and whatever theology I possess has been due more to her life and simple teaching than to my teachers of theology. They taught me belief, she taught me an infinitely greater thing - faith.

Within a short time after I made my decision to enter the ministry and had conferred with several of my friends in the pastorate, I received a letter from a pastor, Rev. Elija Horr, in my boyhood home in East Boston, inviting me to become his Assistant to take charge of a branch mission in one of the almost disreputable parts of the City. I was immediately licensed to preach by the Congregational Association at the age of twenty-five and had a predominantly evangelistic ministry for a year and a half, meanwhile pursuing studies under a teacher in the Newton Theological Institution. In my pastorate I had many of my old schoolmates and some of my former teachers in the grammar and high schools. It was a novel experience to be baptizing the babies of my old school and playmates, who, I may say, flocked in large numbers to my mission as attendants and helpers.

After I had been there for about a year Dr. Horr called me into his study, said he wanted me to go to Yale and that he was in correspondence with Professor Stevens who desired to see me. Professor Stevens talked with me very sympathetically, telling me frankly of the difficulties at Yale to a man who had had only three years of high school education, but advised me to make the attempt. We sold out our furniture, my watch and other effects for enough to take care of my mother and sister for a year or two and I entered Yale at the age of twenty-six. I had not been inside of a school room for ten years but I soon adjusted myself to the situation.

While at Yale I preached nearly every Sunday and wrote for the Congregationalist, Outlook, Independent, and other papers. I suppose I supplied in fifty different churches in the State and in 1896 was asked to become acting pastor of Bethany where I was ordained. After graduating from the Divinity School I decided to continue for the degree of Doctor of Philosophy in Semitic Languages, Biblical Literature and Philosophy, completed the course in two years and was invited to become assistant to Professor Sanders, meanwhile continuing my pastorate at Bethany.

I had become so deeply interested in Systematic and Biblical Theology that I thought I had decided to pursue an academic life. Within six months again however, I revised my decision and let it be known that I desired a pastorate. I accepted the first call which came to me to Malden, Massachusetts, very close to my old home, in a suburban community where again I was among former associates. My first interest was to pour out upon those innocent people all of the theology, new and otherwise, that I had acquired at Yale. I had classes in Biblical Theology, Evolution and all other subjects of the kind. One evening after I had been there for about three years a working man, a printer, who was a member of the church, asked for a conference with me and opened up before me the opportunity of the church in the field of social service, particularly in industry. Here again the whole course of my thought and life was changed in one evening and within a month after that interview I addressed the Typographical Union in Boston being, I believe, the first pastor in that city ever to visit a labor union.

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Inquiry was begun for a Secretary. One day after a meeting of the Commission, one of its members came to me and said, "I think that is a work you ought to undertake." That was the first thought I had had as to any possible relationship. The last thing in the world that I would have expected to undertake would have been ecclesiastical or administrative service. My interests had been entirely in other directions. Later on, however, I learned that the nominating committee was giving some consideration to the matter but also that some members hoped Dr. North might be persuaded to undertake it. I immediately communicated with the chairman of the committee urging that Dr. North be persuaded. Unfortunately he did not feel able to do so and within a short time the Commission invited me to become its first Secretary, at the age of forty-five. To accept it meant another complete change in the kind of service I might render and I consulted widely with my friends in the Congregational ministry. I should think perhaps I may have talked with at least thirty of them. They all advised against it, thinking it to be altogether too precarious a movement. One of them who later became the Chairman of one of our important Commissions, said he would give the whole movement but two years to live. There were only two men who actually advised me to undertake it. One was Dr. Augustus F. Beard and the other was Mrs. Macfarland's father, former President of Fisk University, James G. Merrill. I think it was his attitude that removed all doubts, although, as a matter of fact, I think that in any case my profound interest in the undertaking would have led me to dismiss all fears as to the outcome.

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It was an engrossing task and for several years my home was mostly without a husband or a father. But they were great days, just the same.

I have said that administratively our frail organization consisted of a constitution, an office and a stenographer but the significant thing is that with all these difficulties we had men of such faith. There was my beloved predecessor, Dr. Sanford, there was his assistant, Rev. G. Frederick Wells, there were the two district secretaries who were spreading the news of the Kingdom but who had to be released on their own volition during the second year because of inadequate financial support.

But above all there were the men who composed the Administrative Committee. Some day I hope to write some personal sketches of them. I think I shall entitle the article, "And There Were Giants in Those Days." Perhaps there are as many giants among us now but of course I cannot help going back to those men in those days when there was little in the way of assets except those of faith. Whether you would have equalled them - well, I am not sure. And if I seem invidious to present day prophets, I can only say that when I contrast myself with my old associate, Elias B. Sanford, I become at least the momentary subject of the deepest humility. I will not attempt to name these men now but some day I want to make adequate record of them. If on this occasion this body should wish to give recognition of what was accomplished in those first three or four years the tribute should be paid to them. We are men of cooperative thought and action. They were men of cooperative faith in the things which were unseen and eternal.

We now have men rendering great service on this and the Administrative Committee whom I endeavored to enlist then, but who saw little in it. Some of them have only recently by letter confessed their lack of faith and vision.

Only a few of the men of that day are left, but you, my brethren, are but reaping where they sowed.

But we had another asset and we owe that to those same men. The Federal Council had and by the grace of God still has, a constitution. There have been several times during these years when that constitution was threatened and I will say frankly that there never has been a time when I would not have given my life to defend and maintain it. The men of those days built upon a rock. They gave us a constitution that embodied their sublime faith.

Well, we are what we are. These years have been in a large measure years of experiment, yes even of opportunism. We have mostly approached the abstract from the concrete. We have built according to the material that we could lay hold upon. Meanwhile I have had the rare privilege of some share in a movement that is now reaching the great life of our cities (How vividly I recall those frail city federations in whose early initiation I had a part) and have seen the federative movement extend over Europe and other parts of the wide world.

I shall not take your time today with any attempt to foresee or forecast the future. I may hope to do that on some future occasion. I have dealt with the administrative progress of the Council and have done so in personal terms, as I have said, by request of several of my associates who felt that it might be of interest to you to know of some of those early days. I have never before told the story. The Federal Council is far from a finished product. Up to the present time many of its parts are disproportionate to each other but I will venture to say that throughout these more than twenty years its procedure has been constructive. We have never had much tearing down or reconstruction. While more deeply conscious today than ever of my personal limitations and shortcomings I cannot forbear this word on behalf of our army of builders.

Its leadership has not been individually personal. If you think so, you are wrong. It has been that of cooperative thinking. So far as individuals have carried on its administration it has been but the expression of this cooperative thinking.

During these years the staff has brought together a body of men of rare spirit and their thinking, too, has been cooperative. I can recall many occasions of long discussions and even of debate but I can recall no occasion with that staff when there was anything for one single moment but the spirit of brotherhood. I am told that there are those who think the Council somewhat secretarially bureaucratic. I have been familiar as a member with many somewhat similar organizations and I will say unhesitatingly that I do not know of one that is less so than our Council. Any one who attends the meetings of our Administrative Committee where every question of general or departmental policy and every larger question of activity is considered sometimes over two or three successive meetings, will, I believe, be persuaded of the accuracy of what I say. Of my secretarial associates I am unwilling to admit that they could be duplicated in their fields and shortly I am going to write them up for you.

Of one I must speak individually. Caroline Chase has been with me from the beginning and what this Council owes to her will never be adequately known; and fortunately I have so shared responsibilities with my associates that our administration will go on just as though I had never been. You need have no fear of that.

But I have kept you long enough. I have put this in writing just for the purpose of avoiding loquaciousness. Perhaps I have failed. Within the next few weeks I complete forty years of professional life in the pastoral, educational and social work of the churches and twenty years of my present responsibilities.

I am profoundly grateful for both the forty years and the twenty. I cannot think of anything of major importance that I now would have changed. I tell you honestly, I'd love to do it all over again except my many mistakes.

I am quite convinced that almost any man has given all that he has to give, in twenty years, to a position such as it has been my privilege to hold. Among these privileges is that of the more deeply personal association that I have had with the members of the Council, its Executive and Administrative Committees and above all, my associates on the staff. The letters that I have received from members of the Council and its Committees during the last few months, nearly three hundred in number, are a treasured possession.

I have said that in twenty years I have given all that I have to give to this administrative service. But I shall hope that out of the experience of these periods of forty and twenty years I may have still something in a voluntary unobtrusive way to contribute to the churches and to our Council and I will repeat the closing words of my letter to the Administrative Committee "that I remain available for any voluntary services that may be requested so long as I shall live."

And even if I be consigned to future uselessness, either by threatening physical limitations or because I am just a spent force, I shall have two abiding possessions which cannot be taken away. I can look back upon privileges such as few men, even those much worthier than I, have had and I can follow this Council, my associates and my successors, with unceasing heartfelt prayer and deeply solicitous sympathy and joy, so long as life shall last. Let us pray.

Address to the Executive Committee of the Federal Council
of the Churches of Christ in America, December 3, 1930.
Charles S. Macfarland

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SECRETARIES

My address today takes a very personal form, first because several of my friends have requested me to tell something about the earlier life of myself and of the Council, but also because this is one of those moments when to be other than personal would be artificial. This is a very intimate occasion for me and I cannot be other than retrospective.

I was born in 1866 in a tenement house located in a court or alley on Old Fort Hill in Boston. My father was a sailor and my mother a woman of congenital ill health who had lost six children, largely through malnutrition, our home being one of poverty and hardship.

My father died when I was eleven years old and I went to work at twelve as a news boy on the streets, cash boy in a dry goods store, in a tailor shop and in a printing office, my hours often being from five in the morning until ten at night.

Meanwhile, incidentally, I managed to go through the grammar and high schools and went into business at seventeen, first as a bookkeeper, then as a salesman, and at the age of nineteen became the General Manager of a manufacturing and commission house with offices in Boston and New York and had no thought other than of following that life in which I promised reasonable success.

I had, however, joined the Church at the age of nine and had become deeply interested in religious work, was a member of a Methodist quarterly conference at eighteen and superintendent of a Sunday-school at twenty-one. My home at this time was in Melrose, Massachusetts, where I initiated the movement for the organization of a Young Men's Christian Association and became so deeply interested in it that I decided at twenty-four to leave business and become a Y.M.C.A. secretary. The International Committee invited me to make a visitation of the Associations in Virginia and while there I was called to the secretaryship of the Association at Petersburg where they wanted a man to build a new building. In the meantime, the infant association at Melrose, while I was away, extended me a call to begin there which I accepted.

Within six months, however, I decided, as the result of a week of constant consultation, thought and prayer that I wanted to enter the ministry. When I talked with my mother about it she told me what she had never told me before - namely, that when a baby in arms she had consecrated me as a minister of the Gospel and had been in constant prayer about it ever since. She was a woman of rare spirit and character who bore a life of constant hardship with sublime faith. It was my privilege to care for her from boyhood until she died in 1918 leaving my sister, who has been for many years an invalid, in my care until the present time. I have never, from the moment of her confession to me had any doubt in the reality of prayer and whatever theology I possess has been due more to her life and simple teaching than to my teachers of theology. They taught me belief, she taught me an infinitely greater thing - faith.

Within a short time after I made my decision to enter the ministry and had conferred with several of my friends in the pastorate, I received a letter from a pastor, Rev. Elija Horr, in my boyhood home in East Boston, inviting me to become his Assistant to take charge of a branch mission in one of the almost disreputable parts of the City. I was immediately licensed to preach by the Congregational Association at the age of twenty-five and had a predominantly evangelistic ministry for a year and a half, meanwhile pursuing studies under a teacher in the Newton Theological Institution. In my pastorate I had many of my old schoolmates and some of my former teachers in the grammar and high schools. It was a novel experience to be baptizing the babies of my old school and playmates, who, I may say, flocked in large numbers to my mission as attendants and helpers.

After I had been there for about a year Dr. Horr called me into his study, said he wanted me to go to Yale and that he was in correspondence with Professor Stevens who desired to see me. Professor Stevens talked with me very sympathetically, telling me frankly of the difficulties at Yale to a man who had had only three years of high school education, but advised me to make the attempt. We sold out our furniture, my watch and other effects for enough to take care of my mother and sister for a year or two and I entered Yale at the age of twenty-six. I had not been inside of a school room for ten years but I soon adjusted myself to the situation.

While at Yale I preached nearly every Sunday and wrote for the Congregationalist, Outlook, Independent, and other papers. I suppose I supplied in fifty different churches in the State and in 1896 was asked to become acting pastor of Bethany where I was ordained. After graduating from the Divinity School I decided to continue for the degree of Doctor of Philosophy in Semitic Languages, Biblical Literature and Philosophy, completed the course in two years and was invited to become assistant to Professor Sanders, meanwhile continuing my pastorate at Bethany.

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I shall not take your time today with any attempt to foresee or forecast the future. I may hope to do that on some future occasion. I have dealt with the administrative progress of the Council and have done so in personal terms, as I have said, by request of several of my associates who felt that it might be of interest to you to know of some of those early days. I have never before told the story. The Federal Council is far from a finished product. Up to the present time many of its parts are disproportionate to each other but I will venture to say that throughout these more than twenty years its procedure has been constructive. We have never had much tearing down or reconstruction. While more deeply conscious today than ever of my personal limitations and shortcomings I cannot forbear this word on behalf of our army of builders.

Its leadership has not been individually personal. If you think so, you are wrong. It has been that of cooperative thinking. So far as individuals have carried on its administration it has been but the expression of this cooperative thinking.

During these years the staff has brought together a body of men of rare spirit and their thinking, too, has been cooperative. I can recall many occasions of long discussions and even of debate but I can recall no occasion with that staff when there was anything for one single moment but the spirit of brotherhood. I am told that there are those who think the Council somewhat secretarially bureaucratic. I have been familiar as a member with many somewhat similar organizations and I will say unhesitatingly that I do not know of one that is less so than our Council. Any one who attends the meetings of our Administrative Committee where every question of general or departmental policy and every larger question of activity is considered sometimes over two or three successive meetings will, I believe, be persuaded of the accuracy of what I say. Of my secretarial associates I am unwilling to admit that they could be duplicated in their fields and shortly I am going to write them up for you.

Of one I must speak individually. Caroline Chase has been with me from the beginning and what this Council owes to her will never be adequately known; and fortunately I have so shared responsibilities with my associates that our administration will go on just as though I had never been. You need have no fear of that.

But I have kept you long enough. I have put this in writing just for the purpose of avoiding loquaciousness. Perhaps I have failed. Within the next few weeks I complete forty years of professional life in the pastoral, educational and social work of the churches and twenty years of my present responsibilities.

I am profoundly grateful for both the forty years and the twenty. I cannot think of anything of major importance that I now would have changed. I tell you honestly, I'd love to do it all over again except my many mistakes.

I am quite convinced that almost any man has given all that he has to give, in twenty years, to a position such as it has been my privilege to hold. Among these privileges is that of the more deeply personal association that I have had with the members of the Council, its Executive and Administrative Committees and above all, my associates on the staff. The letters that I have received from members of the Council and its Committees during the last few months, nearly three hundred in number, are a treasured possession.

I have said that in twenty years I have given all that I have to give to this administrative service. But I shall hope that out of the experience of these periods of forty and twenty years I may have still something in a voluntary unobtrusive way to contribute to the churches and to our Council and I will repeat the closing words of my letter to the Administrative Committee "that I remain available for any voluntary services that may be requested so long as I shall live."

And even if I be consigned to future uselessness, either by threatening physical limitations or because I am just a spent force, I shall have two abiding possessions which cannot be taken away. I can look back upon privileges such as few men, even those much worthier than I, have had and I can follow this Council, my associates and my successors, with unceasing heartfelt prayer and deeply solicitous sympathy and joy, so long as life shall last. Let us pray.